THE LAW UNSEALED: OR, A PRACTICAL EXPOSITION OF THE TEN COMMANDMENTS WITH

A resolution of several Momentous Questions and Cases of Conscience.

By the Learned, Laborious, Faithful servant of Jesus Christ, Mr. *James Durham*, late Minister of the Gospel at *GLASGOW*.

Thy Commandment is exceeding broad, Psalm 119. 96.

The fifth Edition revised and corrected. To which are prefixed the Commendatory Epistles of two famous English Divines, Dr. *Owen* and Mr. *Jenkyn*: There is also affixed an Alphebetical Table of the principal matters handled in the whole Book; none of which are to be found in any of the other Editions.

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To the Right Honourable, truly Noble, and renownedly Religious *LADY*,

My *Lady Marquess of ARGILE*.

Noblest Madam,

HAD it so seemed good to the Soveraign, Holy, and infinitely Wise God, he might at the first moment of his Peoples Conversion, have quite expelled all, even the very least remainders of indwelling Corruption, and perfectly conformed them to his own Image in Holiness; but he hath in the depth of his inscrutable Wisdom, otherwise disposed for ends best known to himself: concerning which (whatever may be, even here, our strongly-probable, and, in a good measure, quieting Conjectures as to some of the) it will be our Wisdom to make a reference for full satisfaction to the day of that great Solemn and Celebrious general Assembly of the first-Born, wherein all such references shall be called and satisfyingly discussed: And seeing he hath thought it fit that some relicts of sin (but exauctorated of its reigne and dominion) should indwell; and that thereby the spiritual constitution of sojourning-Saints should be a mixture of Grace and Corruption (each of these, notwithstanding, retaining still its own natural irreconcileable Antipathy with the other, and lusting against the other; so that in all their actings, both gracious and sinful, they are still divided, and neither one, as they were before Regenerating Grace, nor as they shall be in glory) its highly congruous and suitable to the same infinit Wisdom, that there should be a proportionable and correspondent mixture in the dispensations of his Providence towards them while on this side Heaven. some more smiling, and some more cross: the Flesh and unregenerate part requiring crosses to whip it up, and drive it foreward; and the Spirit and regenerate part calling for them also, to keep it awake and on its guard, against the surprixing prejudice and hurt it may sustain from the restless ill Neighbour, and troublesome Companion, a *Body of death*, that cleaveth close to them, as a Girdle doth to the Loins of a Man, by reason of which they have not many hours, nay be days, [illegible]

end: When their Constitution cometh to be purely Grace, perfectly defecat and refined from all the dreggy and drossy mixture of indwelling Corruption, then will their Lot be pure Solace and Joy, even perfection and perpetuity of Joy, without any the least mixture of Sorrow or Trouble of whatever sort; but till then (and Blessed Eternallie be God, it is not long to that, even but a moment) Trouble and Sorrow, less or more, will wait on them who *through much Tribulation must enter into the Kingdom of God*: Yet on a just reckoning there will be found no real nor well grounded Reason of dissatisfaction with this wise disposal of Divine Providence, since He never afflicteth, nor are they in heavinesse through one or more, or even manifold Temptations; but when there is Need, and such need that a few serious reflections will constrain the Patient to acknowledge it, and to say, This same particular Cross so and so circumstantiated, could not well have been wanted without a greater prejudice; nay, considering the inseparable connection that God in his Eternal and unalterable Decree, hath established betwixt the end and all the means that lead to it; Whatever such and such a Cross is actually met with, there is ground to think that it is as necessary as the Salvation of the Christian is, the Cross being appointed as one mean with others, to bring about the purposed end, to wit, the Salvation of such a Person: which consideration (*That they are appointed thereunto*, as the Apostle writing to the *Thessalonians*, asserteth) well pondered, would contribute not a little to reconcile the most sadly Crossed and Afflicted Children of God, a great deal more to their respective Crosses, and would make them to be taken up and born more patiently, pleasantly, and chearfully; and would with-all, make them to look out on them with a less formidable and more amiable Aspect than ordinarily they do. And since, in the second place, all their afflictions are afflictions only of *this present time*, for a *season*, and but for a *moment*, not protracted according to desert one minute beyond Death, let be Eternities length; Since moreover the heaviest Loads, and greatest measures of them are but light and moderate afflictions, and his severest correctings of them ar in measure with *Judgement* and *Discretion*; *He stayeth his rough wind in the day of his East Wind*, and doth in great Wisdom suite and proportion the tryals of his People to their strength and standing, *in His faithfulness, not suffering them to be tempted above what they are able, but with the temptation making a way to escape that they may be able to bear it*: Its not his manner to put new Wine into old Bottles, nor to sew a piece of new Cloath unto an old Garment, He that teacheth the Husband-

man

man diſcretion, about the fit time and ſeaſon of Plowing, Sowing, Harrowing, and Reaping of every kind of Seed and Grain, according to its Nature; and how to Thresh out theſe ſeveral ſorts of Seed and Grain by fit means and inſtruments, can, being *Wonderful in Counſel and excellent in working*, with infinitely more wildom, skill, judgement, diſcretion, and tenderneſs, pitch the fitteſt ſeaſons, kinds, meaſures, and durations of his peoples Afflictions, according to their ſeveral Neceſſities, Diſpoſitions, Standings, Capacities, and Abilities. And ſince withal, our Soveraign Lord the King, the King of Saints, out of the abſoluteneſs of His Dominion, and the Super-abundance of His richeſt Grace hath impoſed upon every Croſs that his People meet with, not expecting (to ſay ſo) Veſſels of the greateſt *Burden* of Affliction that Sail up & down the *Sundt*, as it were, of the troubleſome Sea of this World, the *Toll* and *Cuſtom* of ſome ſpiritual Good to be payed to them; allowing, Warranting, and Commanding them by His Commiſſion granted to them under His Great Seal for that effect, to demand, require, and exact it from every occurring Croſs and Affliction: And if there ſhall be any demure or delay, let be ſeeming denial to pay this *Cuſtom*, to ſeek out and ſearch for it, and with a piece of holy peremptorineſs, to perſiſt in the exacting of it, as being moſt certainly without a poſſibility of miſgiving, to be got there; for which the Commiſſion (more and more endeavoured to be reallie believed and made uſe of according to the Grantor's mind) ſhould be produced; wherein he hath given the higheſt ſecurity that *All things* (having a ſpecial look at all their *Afflictions*, as the context, in the confeſſion of moſt, if not all Judicious Commentators putteth beyond debate) *ſhall worke together for good to them that love God, and are the called according to his purpoſe*; where he hath, to ſpeak ſo with reverence to His Majeſty, condeſcended ſome way, to abridge his own Soveraignty and abſolute Dominon, ingaging himſelf by Covenant, that though he may do what he will, yet he ſhall will to do nothing, but what ſhall be for his Peoples Good; ſo that in all His diſpenſations towards them, His abſolute Dominion and His good Will ſhall be commenſurable, and of equal extent, the one of them never to be ſtretched one hairs breadth beyond the other; and even in the moſt dark, involved, intricate, obſtruſe, and myſterious providences wherein they can read and take up leaſt of his mind, and wherein he (ſeeming to walk either in the greateſt abſoluteneſs of His Dominion, or in the ſharpeſt ſeverity of His Juſtice) refuſeth to give a particular account of His matters and actions, hath wonderfully ſtooped and condeſcended

general, ſweetly-ſatisfactory Account, *That they ſhall worke for good*, even their ſpiritual good and profit, *The purging of ſin, and their further participation of his Holineſs*: O! that all the graciouſly ſincere Lovers of God, and the effectually called according to His purpoſe, might from the lively Faith of this, be perſwaded and prevailed with, to ſet themſelves down at the *Receit of theſe Cuſtoms* from the many Croſſes and Afflictions that come their way with a fixed reſolution to ſuffer none of them to paſs without paying the Cuſtom impoſed by the King; The faithful, diligent, cloſe, and conſtant following of this imployment would unſpeakably inrich, and more than make up all their loſſes, infinitely beyond what gathering in the Cuſtoms of the rareſt and richeſt Commodities of both the *Indies* could poſſibly do, were they all ingroſſed and monopolized to that moſt honourable Societie of the Godly; and would help them to bear out a great ſpiritual rank and port, ſuitable to the ſtate of the King, and as it becometh them that are priviledged to be Collectors of ſuch Cuſtoms under Him.

It is now *Noble Madam*, a long time, not far from towards 30. years (what ever was before) ſince your Ladyship was known by ſome to be helped, through Grace, ſeriouſly to ſit down at the receit of theſe Cuſtoms from the croſs and afflicting diſpenſations which then occurred to you; whereby you did obſerveably improve, better, and increaſe your ſpiritual ſtock and ſtate, ſome-way to the admiration of Standers-by; and ſince that time, for moſt part of it, you have been in the holy Providence of God, tryed with a tract of Tribulations, each of them more trying than another; and ſome of them ſuch, that I think (as once the bleſt Author of this Treatiſe on occaſion of a ſad and ſurpriſing ſtroak; the removal of the deſire of his eyes, his gracious and faithful Wife, after a whiles ſilence, with much gravity and great compoſure of ſpirit, ſaid, *Who could perſwade me to believe that this is good, If God had not ſaid it*:) if all the World had ſaid and ſworn it, they could very hardly, if at all, have perſwaded you to believe that they were good: But ſince God, that cannot lye, hath ſaid it, there is no room left to debate or doubt of it, let be to deny it; And if your Ladyship (as I hope you have) hath been all this while gathering up the *Cuſtoms* of ſpiritual good and gain, impoſed upon theſe many, various, and great tribulations, where with the Lord, no doubt, on a bleſſed deſign of ſingular good to you, hath thought fit ro exerciſe you beyond moſt perſons living, at leaſt of your ſo noble ſtation and extraction: O what a vaſt Stock and Treaſure of rich and ſoul-inriching precious experiences of the good and profit of all theſe Afflictions and Tribulations

must

muſt you needs have lying by you? What humility & ſoft-walking, what contrition and tenderneſſe of heart; what frequency and fervency, what ſeriouſneſs and ſpirituality in Prayer? What ſitting alone and keeping ſilence, becauſe he hath done it? What juſtifying of God, and aſcribing Righteouſneſs to him in all that he hath done? what ſweet Soli-loquies communings with the heart on the Bed, ſelf-ſearchings and examinations? What delightſome meditations on God, and on his Law? what Mortification of Luſts, what deadneſs and denyednеſſe to, and what weanednеſſe from all Creature comforts and delights of the ſons of Men? What ſolicitous ſecuring of the grand Intereſt amidſt theſe ſhakings-looſe of all other intereſts? What coveting of, and complacency in fellowship with God the Father, and with his Son Jeſus Chriſt, while your other fellowship is made deſolate? What accounting of all things, ſo much in account amongſt men, to be but loſſe and dung in compariſon of the excellency of the knowledge of Jeſus Chriſt the Lord? What growing diſconformity to the World, by the renewing of your mind? what transforming into the Image of God from Glory to Glory; as by the Spirit of the Lord? What examplary holineſſe in all manner of Converſation? What poſtponing of all particular and ſelf-intereſts to the publick intereſt of his Glory? What waitings and longings for the coming of his Kingdom? What deſires and deſigns faithfully to ſerve your Generation according to His will? and when that is done, what groanings to be uncloathed and cloathed upon with your Houſe from above? and what lively longings, with ſweet ſubmiſſions to His Will to be diſſolved, & to be with Jeſus Chriſt, which is beſt of all? How much in the mean time of a Stranger's and Pilgrim's deportment with published practical plain Declarations to the world that this is not your Country? but that you are in expectation of one, even a Heavenly Country, ſo that God is not aſhamed to be called your God? Finally, What practical and experimental knowledge of and clear inſight in, that notable and none ſuch art of making out of God, and making up in Him what is miſſing amongſt the Creatures? a little of whom can go far, inconceivably far, to fill up much empty and voyd room, through the removeal of many and moſt choice Creature-comforts? What poſſible loſs or want is it that cannot be made up in him? who is God all-ſufficient, and in whom, what-ever is deſireable and excellent amongſt them all, is to be found in an eminently tranſcendent, and infinitely more excellent way; and from whom, as the inexhauſtibly full Fountain, and incomprehenſibly vaſt, *immenſe, shortleſs, boundleſs,* and *bottomleſs* Ocean of all delightful, deſireable, imaginable, and poſſible perfecti-

ons, the small drops, and little rivulets of seeming and painted perfections scattered amongst the Creatures, issue forth: O! beautiful and blest fruits of afflictions, yet not brought forth by afflictions of themselves, but by his own grace working together with, and by them; a part of whose Royal and Incommunicable Prerogative, it is (not communicate nor given out of his own hand to any dispensation, whether of Ordinances, or of Providences more smileing or more crosse, abstractly from His Blessing and Grace) *to each to profit.* If your Ladyship be not thus inriched, and if your Stock and Revenue be not this bettered, I take it for granted that it is your burthen, and more afflicting to you than all your other afflictions: and that it is with-all singly aimed at by you, and diligently driven as your greatest design in the World. I could from my own particular certain knowledge and observation, long agoe, and of late (having had the honour and happinesse to be often in your company, and at some of the lowest ebbes of your outward prosperity) and from the knowledge of others more knowing and observing than I, say more of your rich in-comes of gain and advantage, of your improvements, of the countervailings of your dammage, and of the up-makings of all your losses this way, than either my fear of incurring the construction of a Flatterer with such as do not know you as I do, will permit: or your Christian modesty, sobriety, and self-denyal will admit: and to undertake to say all that might truly, and without complementing (too too ordinarily in Epistles Dedicatory (be said to this purpose, would be thought by your Ladyship as far below you to crave, or expect, as it would be above me suitably to perform.

Now *Madam*, being fully perswaded that this savoury, sound, solid, soul-searching, and soul-setling Treatise, will be acceptable to, and improved by your Ladyship, for furtherance of this your spiritual good and advantage, beyond what it will be to, and by most others: I finde no need of any long consultation with my self, To whom to addresse its Dedication, you having in my poor esteem on many accounts, the deserved preference of many (to say no more) Ladys of Honour now living; and since withall I nothing doubt, had the precious, and now perfected Author been alive, and minded the publication of it with a Dedication to any Noble Lady, Your Self would have been the person of whom, I know, he had a high esteem, having himself, before his Death, signified his purpose of Dedicating his piece on the *Canticles* to your Ladyships Noble and much noted Sister in Isaw, my *Lady Vice, Countess of Kenmure.* It needs no Epistles of commendation to you, who was so throughly ac-

acquainted with its Author; the reading of it will abundantly commend it ſelf, and as a piece, though poſthumous, of his work, commend him in the Gates. I ſhall only now ſay, which will much indear it to you, and to all the honeſt-hearted Students of Holineſs, that it is for moſt part, very practical (and what is polemick in it) at that time much called for (is by a true information of the judgement directly levelled at a ſuitable practice) and your Ladyſhip knoweth that the power, yea, the very Soul and Life of Religion lyeth in the due practice of it; and indeed we know no more in Gods account than we do through Grace, ſingly and ſeriouſly deſign and endeavour to practiſe; they all, and they only *having a good underſtanding, that do his Commandments*, and *to do and keep them, being his Peoples wiſdom and Underſtanding in the ſight of the Nations who hear of theſe Statutes*, and are conſtrained to ſay, *Surely this is a Wiſe and Underſtanding People*; The greateſt meaſure or meerly apprehenſive and ſpeculative knowledge of the Truths and will of God, doth not make truly Wiſe, becauſe not Wiſe, to Salvation, nor evidenceth the Perſons that have it to be really Happy, the Lord not having pronounced them to be ſuch that only know, but who *knowing theſe things do them*; though, alace, many not at all, or but very little conſidering this, ſeek to know only, or mainly, that they themſelves may know, or that they may make it known to others that they do know (a notable diſappointment of the end of all ſound Scripture Theologie, which is as to the whole, and every Part, Head, and Article thereof, *Practice*, and not mere Speculation) the great Soul-ruining practical error of many Profeſſors of this knowing age upon the one hand; as there is another error in practice, lamentably incident to not a few well-meaning Souls, on the other hand, whereby deſiring and delighting only to hear, read, and know what ſpeaks to their preſent caſe and ſpiritual exerciſe, or immediatlie preſſeth ſomewhat in practice, they much weary of, and liſten but little to what ſerveth for more full and clear information of their Judgements in the literal meaning of the Scriptures, in the Doctrinal part of Religion, and in what may increaſe, better, and advance their knowledge in the principles thereof, till they be found in the Faith, eſtabliſhed in the preſent Truth, and have their loins girt about with it; whereby it comes to paſſe, that although ſome ſuch may, through grace, have choſen the better part which will not be taken from them; yet they are not only through their ignorance filled with many confuſions, and with perplexing, and almoſt inextricable fears and doubts about their own ſpiritual ſtate and condition, but are alſo eminentlie expoſed to the dreadful ha-

zard of being catched and carryed away as a ready prey, by every error and Sect Master; plausibly pretending but any the least respect to the practice and power of Godliness; which hath been very prejudicial to the Church of God in all Ages, and most observably in this, as there is much ground to fear it may yet further be, if we be tryed with warm and suitable tentations. Happy therefore, yea, thrice happy they, who are by the skill & conduct of him that is given to be a *Leader* and *Pilot* to his People, helped to stemn the Port, and to steer a streight and steddy course betwixt the Shelves and Rocks of these Extreams, on the right and left hand, on which thousands have split and made Shipwrack; and to make it their businesse as to seek diligently after knowledge of the Truths of Religion; to cry and lift up their voice for it as for Silver and for hid Treasure: and to run to and fro thorow the use of all Divinely appointed means that knowledge may be increased: so, vigorously to drive it as their design, to practise all they know, and to have their practice foot-side with, and marching up, the full length of, their knowledge and profession. That your Ladyship may more and more (as you, through Grace, already in a great measure do) thus stemn the Port, fetching some more Wind to fill your Sails from God's Blessing on this Judgement-instructing & affection-moving practical Treatise, till you arrive with a Plerophory of Faith with up-Sails Top and Top-gallant, at that peaceful Port and Heavenly Harbour of Rest, prepared for the People of God, is the serious Desire of

Noble Madam,

Your Ladyships much Obliged,

and Devoted Servant

for Christs sake.

To the CHRISTIAN READER.

THE *subject matter of this Treatise must without all controversie be passing excellent, it being not only a portion of Divinely-inspired Scripture, but such a portion of it as is the* Moral Law; *the most straight infallible, perfect, and perpetually-binding rule of life and manners, that short summary and abridgement of all called-for duties and forbidden sins (whatever* Socinians (*with whom* Anabaptists *and* Arminian-Remonstrants *on the matter joyn hands*) *on a woful design to transform the Gospel into a new Law or Covenant of Works, that thereby in place of the righteousness of Faith, a righteousness of Works may be established, by their alledged* Supplements *and* Amendments *of, and* Additaments *to it, to be made in the New Testament; and* Papists *by their vainly boasted of* Works of Super-erogation *and* Counsels of Perfection, *whereby they would have the Law out-done, by doing more than it requireth, audaciously averr to the contrary;) even these* Ten-words (*afterward contracted by the Lord Christ into* Two Words or Commandments) *immediately pronounced by God himself, and twice written with his own finger on Tables of stone, comprising a great many various matters and purposes; so that it may without any the least hesitation or Hyperbole be asserted, There was never so much matter and marrow, with so much admirably-holy, cunning, compended, couched, and conveyed in so few words, by the most Laconick, concise, sententious and singularly significant spoken man in the World: And no wonder, since it is He that gave men tongues, and taught them to speak, that speaketh here, who hath infinitely beyond the most expert of them, (being all but Battologists and Bablers, beside Him) the art of speaking much, marvellously much in few words; and would even in this have us according to our measure humbly to imitate him. And no doubt it is one of the many moe, and more gross evidences of the declension of this Generation from the ancient, lovely, and laudible simplicity, that many men forgetting that God at first appointed words to be the external signs of the internal conceptions of their minds, and foolishly fancying that because they love and admire to hear themselves talk, others do or are obliged to do so; affect to multiply words, if not without knowledge, yet without necessity, and with vast disproportion to the matter: And whereas a few of their words rightly disposed, might sufficiently serve to bring us to the very outmost border and boundary of their conceptions, and also to make suitable impressions of them (all the end of words) yet ere we can come that length, we must needs wear away our time, and weary our*

ſelves in wandring through the waſt Wilderneſs of the unneceſſary and ſuperfluous remainder of them: And this doth uſher in or rather is uſhered in by, an other piece of neighbour-vanity, whereby men wearying of wonted and long-worn words, though ſufficiently ſignificant, grow fond upon novel, new-coyn'd, and never before heard of ones, ſtretching their wit (if ſuperfluity of words, though both new and neat, be worthy to be placed amongſt the productions of wit; for thereby we are made never a whit the wiſer, nor more knowing) and putting their invention on the Tenters to find out (no new matter) but new words, whereby often old, plain and obvious matters are intricated and obſcured, at leaſt to more ordinary Readers and Hearers, a notable perverſion of the end of words, for which the inſtituter of them will call to an account; neither are they ſatisfied with ſuch curioſity in coarſer and more common matters; but this Alien and forraign, yea even Romantick and wanton ſtile of language is introduced into, and malepartly obtruded upon Theologicks *and moſt ſublimely ſpiritual purpoſes, whether diſcourſed by vive voyce, or committed to writing; (which ought I grant to be ſpoke as becometh the* Oracles of God, *with a grave appoſitneſs of phraſe, keeping ſome proportion with the Majeſty of the matter, that they may not be expoſed to contempt by any unbecoming incongruity or baſeneſs) by which it cometh to paſs to the unſpeakable prejudice and obſtruction of Edification, that many in their niceneſs, nauceating the form of ſimple and ſound words, are ready to hiſs and hoot off the Theater of the Church the moſt precius and profitable points of Truth, though abundantly beautiful, majeſtick and powerful in their own native ſpirituel ſimplicity, as unfit to act their part, and as being but dull and blunt things, if not altogether unworthy to be owned and received as truths: if they appear not, whether in the Pulpit or Preſs, cloathed with this ſtrange and gaudie attire, with this* Comædians *Coat dreſſed up with the Feathere of arrogant humane Eloquence, and be daubed with this Rhetorick and affectedly-belaboured Elegancy of ſpeech (which our truly, manly, & magnanimous Chriſtian Author did under-value: And no great wonder, ſince even the Heathen moral Philoſopher* Seneca *did look at it as ſcarce worthy of a man: for writing to his* Lucillius, *he willeth him in ſtead of being buſied about words, to cauſe himſelf have a feeling of the ſubſtance thereof in his heart; and to think thoſe whom he ſeeth to have an affected and laboured kind of ſpeech to have their ſpirits occupied about vain things: comparing ſuch to diverſe young men well trimmed and frizled, who ſeem as they were newly come out of a box: from which kind of men nothing firm nor generous is to be expected. And further affirmeth that a vertuous man ſpeaketh more remiſly, but more ſecurely, and whatſoever he ſaith hath more confidence in it than curioſity: that ſpeech being the image of the mind, if a man diſguiſe and polish it too curiouſly, it is a token that the ſpeaker is an Hypocrite and little worth: And that it is no manly Ornament to ſpeak affectedly) nay, this hath of late with other extravagancies riſen to ſuch a prodigious hight amongſt the wiſdom of words, or word-wiſdom Monopolizing men of this age, that if the great Apoſtle* Paul

who

who spoke wisdom (though not of this sort, nor of this world) among them that were perfect, and did upon design, not from any defect, decline all wisdom, of words, all inticing words of mens wisdom and excellency of speech, that the cross of Christ might not be made of none effect, and that the faith of his hearers might not stand in the wisdom of men but in the power of God, and who loved to speak in the demonstration of the Spirit and of power, wherein the Kingdom of God consisteth and not in Words: if that great Apostle were now Preaching, he would probably be looked at by such wordy and wise heads as but a weak man, and of rude and contemptible speech, (as he was by the big-talking Doctors of the Church of Corinth,) *if not a mere* Babler, *as he was by the Philosophers and Orators at* Athens. *The subject matter I say of this Treatise must needs be most excellent, being the spiritual, holy, just and good Law; the royal Law, binding us to the obedience of God our King; the Law which Jesus Christ came not to destroy but to fulfil whereof he is to be and is our Righteousness to every one that believeth: which doth as a School-Master lead to Him (by discovering the holy nature and will of God, and mens duty to walk conformly to it, by convincing of the most sinful pollution of our nature, heart, and life, of universal disconformity to it; and innumerable transgressions of it, of the obligation to the wrath and curse of God because of the same, of utter inability to keep it and to help our selves out of this sinful and wrathful estate; by humbling under the conviction and sense of both, by putting on to the Renuntiation of self-righteousness or righteousness according to this Law; And finally by convincing of the absolute and indispensable necessity of another righteousness, and so of this imputed righteousness:) the law that is so very necessary to all men in common, and to every Regenerate and unregenerate man in particular; from which, true it is, not jot or title can pass un-fulfilled, Heaven and Earth must pass: and which the Prince of Pastors, infinitely skilful to pitch pertinent subjects of Preaching, amongst many others made choice of, to be a main subject of that solemn Sermon of his on the Mount; wherein he did not, as many would have expected, soar aloft in abstruse contemplations, but graciously stooped and condescended to our capacity for teaching of us, by a plain familiar and practical exposition of the Commands (as indeed Religion lyeth not in high-flown notions and curious speculations, nor in great swellings of words, but in the single and sedulous practice of these things that are generally looked on as more low and common, as the great art of Preaching lyeth in the powerful pressing thereof) insinuating of how much moment the right understanding of them is, and how much Religion lyeth in the serious study of suitable obedience thereto, not in order to justification, but for glorifying God, who justifieth freely by his grace through the Redemption that is in Jesus; without which obedience or holiness no man shall see the Lord. And if the Treatise bear but any tolerable proportion to such a Text and Theam, it cannot but have its own excellency: and that thou mayst be induced to think it doth, I shall need only to tell thee that it is (though, what, perfection*

humus and for any thing I know never by him intended for the Preſs, otherwiſe it had been much more full, for he is much ſhorter on the commands of the ſecond Table, than on theſe of the firſt, touching only on ſome chief heads, not judging it fit belike as that time and in that exercise, to wit, Sabbath-day-morning-Lectures before Sermon, to dwell long on that ſubject (which a particular proſecution would have neceſſitated him to) eſpecially ſince he was at that ſame time to the ſame auditory preaching Sabbath-afternoons on the third chapter of the Epiſtle to the Coloſſians, *a ſubject much of the ſame nature, but what he ſaith is material and excellent) great Mr.* Durhams; *who had ſome excellency peculiar to himſelf in what he ſpoke or writ: as appeareth by his ſingular, and ſome way Seraphick, comment on the Revelation, wherein with Aquiline-ſharp-ſightedneſs from the top of the high mountain of fellowship with God, he hath deeply pryed into, and ſtruck up a great light in ſeveral myſterious things much hid even from many wiſe and ſagacious men before; And by his moſt ſweet and ſavoury, yet moſt ſolid Expoſition of the* Song of Solomon, *ſmelling ſtrong of more than ordinary acquaintance with, and experience of thoſe ſeveral influxes of the love of Jeſus Chriſt upon the Soul, and effluxes of its love (the fruit and effect of His) towards Him, wherewith that delightful diſcourſe is richly as it were imbroydered; The greateſt realities (though indeed ſublime ſpiritualities) moſt plainly aſſerted by God, and moſt powerfully experienced by the Godly (whoſe ſouls are more lively affected with them, than their very external ſenſes are by the rareſt and moſt remarkable objects; and no wonder ſince every thing the more ſpiritual it is, hath in it the greater reality, & worketh the more ſtrongly & efficaciouſly) however of late, by an unparallelledly-bold black-mouthed blaſphemous Scribler, neſariouſly nick-named,* Fine Romances of the ſecret Amours betwixt the Lord Chriſt and the believing Soul, told by the Non-conformiſts-preachers. *What? are theſe and the like, Let him kiſs me with the kiſſes of his mouth, for his love is better than wine; Thy Name is as an Ointment poured forth, therefore the Virgins love thee; We will remember thy love more than Wine, the upright love thee; Behold thou art fair my beloved, yea pleaſant, alſo our bed is green. A bundle of myrrhe is my beloved unto me, he ſhall lye all night betwixt my breaſts. ------ I ſat down under his ſhadow with great delight, and his fruit was ſweet to my taſte: He brought me to the Banqueting-houſe, and his Banner over me was love: Stay me with Flagons, comfort me with Apples, for I am ſick of love; His left hand is under my head, and his right hand doth imbrace me: My beloved is mine, and I am his: I am my beloveds, and his deſire is toward me: I found him whom my ſoul loved, I held him and would not let him go: Set me as a ſeal upon thy heart, and as a ſeal on thine arm: Love is ſtrong as death ------ many waters cannot quench love, neither can the flouds drown it: I charge you O Daughters of* Jeruſalem, *if ye finde my beloved, that ye tell him, I am ſick of love. Come my beloved, let us go up early to the Vine-yards, let us ſee if the Vines flouriſh: ---- there will I give thee my loves:*

loves: make haſte my beloved, and be thou like to a Roe, or to a young Hart on the mountains of ſpices. How fair and how pleaſant art thou, O love for delights! O my Dove------let me ſee thy countenance, let me hear thy voice, for ſweet is thy voice, and thy countenance is comely, thou haſt ravished my heart my Siſter my Spouſe with one of thine eyes, with one chain of thy neck; turn away thine eyes from me, for they have overcome me.----- He that loveth me ſhall be loved of my Father, and I will love him and manifeſt my ſelf to him. If any man love me he will keep my words, and my Father will love him, and we will come unto him and make our abode with him: As the Father hath loved me, ſo have I loved you, continue ye in my love: If yea keep my Commandments, ye ſhal abide in my love, even as I have kept my Fathers Commandments and abide in his love. The love of Chriſt conſtraineth us: we love him becauſe he firſt loved us; the love of God is ſhed abroad in our hearts by the Holy Ghoſt given unto us: whom having not ſeen ye love, and whom though now ye ſee him not, yet believing ye rejoye with joy unſpeakable and full of glory.-----That ye may with all Saints be able to comprehend what is the breadth, and length, and depth, and heighth, and to know the love of Chriſt that paſſeth knowledg. Are theſe, I ſay, Romances? are theſe fancies, fictions, and forgeries? are theſe fables cunningly deviſed and told by the Non conformiſts-Preachers? Did the Apoſtle thunder the great Anathema Maranatha, *againſt men for their not having a meer Romantick and fancied love to the Lord Jeſus? (the execution of which dreadful doom will be a ſelf-proof of its reality; and a ſad reproof for denying it to be ſo.) Dare the moſt proud, petulant, perverſe, and prodigiouſly-profane prater, pretending but to the Name of a Chriſtian, ſay it? If theſe moſt real love-communications and intercourſes betwixt the Lord Chriſt, and the believing Soul, be but Romances; then the whole Bible (whereof theſe make ſo conſiderable, and ſo conformable a part) may be reckoned a Romance (which he like this Romantick Divine will not ſo much demurr making ſmall account thereof, audaciouſly alleadging the* English Bible to be a Book in ſome places erroneous, in ſome ſcarce ſenſe and of dangerous conſequences; *loath would he be to deal ſo by* Grand Cyrus, Cleopatra, *and his other darling Romances;) if there be no real but romantick and fained love betwixt Chriſt and the Chriſtian, then no real Chriſtianity, no real Chriſt (whom this new Doctor dreadfully debaſeth under the poorly palliated pretext of exalting him, affirming; That his* unparalleled civility, *& the obligingneſs of his deportment, ſeems to be almoſt as high an evidence of the Truth & Divinity of his Doctrine, as his unparalleled miracles were, otherwiſe he would be a baſe & profligat Impoſtor; what would this young Divine for old Divines; and even great* Calvin *by name amongſt the reſt, he diſpiſeth as a company of ſilly* Syſtematicks) *have ſaid and thought of the Divinity of the perſon and Doctrine of bleſſed Jeſus; if when on earth he had more frequently (as he might & probably would have done under the ſame circumſtances) ſpoke & dealt ſo roughly & roundly as he did when he called* Herod a Fox *and ſcourged the buyers & ſellers out of the Temple, & had ſeemed to be*

as

so uncivil and of as little obliging a Deportment as his harbinger John Baptist, *he would be like have doubted of his Divinity, and deemed him but a base Impostor, if not peremptorily pronounced that he had a Devil;*) *No real Redemption, no real Redeemer. no real Misery: no real Heaven, no real Hell (but ah! the real acting of its story will easily and quickly refute this Romantick conception of it.) And in fine, no real God: All is but one intire fine Romance fable and figment: The* LORD *against whom this mouth is opened thus wickedly-wide, and is by another* Rabshaketh *railed on at such a rate of rage: rebuke the spirit which prompteth to the venting this Damnable and Diabolick, nay Hyperdiabolick Doctrine: for Devils believe that there is one God, and tremble, and that Jesus Christ is the Son of God, whom even in his state of humilation they acknowledged to be so, and from the dread of him, deprecated his tormenting them before the time: but this Desperado would on the matter drive us into a disbelief of both, and yet droll us out of all dread of being tormented on that or any other account either before the time or at it,) because of which its Teacher, (of late better taught) if he would humble himself to receive Instruction,) by Famous Doctor* Owen, *by Acute Master* Marvel, *and by the Grave Author of the* Fulfilling of the Scriptures, *in his Second Part) deeply deserves not only to be cast out of the Protestant Churches, but to be hissed and chased out of the Christian World. And as appears finally, by that Divinely Politick and Profoundly Wise Treatise of* Scandal, *in general, and of* Scandalous Divisions, *in Particular: which both Preachers and Professors of the Gospel, should read, and read again, in these said Times wherein (Alace!) there is so much Offence given, and so great a readiness to take Offence. Of none of which Treatises, nor of any other so brief a Treatise on the Commands, this piece will, I humbly suppose, be found to fall much, if any thing at all short; wherein the Light of the glory of the Lord, in the face of Jesus Christ, that shined in upon the heart of his Servant, hath so brightly and radiantly darted forth it's Beams, that he hath clearly shewed us the 7. Abominations of our hearts, and by digging, hath discovered Great Abominations, and Greater, and yet, Greater than these. He that searcheth* Jerusalem *with Candles, hath by putting the Candle of the True Meaning, of the Law of the Lord into his Hand, made him go down and search into the very Inward Parts of the belly, and Bowels of the Corruption of our Nature, and to Ransack the most Retired Corners of the closs Cabinet of the deep Deceitfulness, and Desperate Wickedness, that is lodged and locked up in our Hearts: He hath given to him as it were, the end of the clew of Search, whereby he hath followed and found us out, in those many Turnings, and Traversings, windings and wandrings, of the Labyrinth of this great Mystery of iniquity, that worketh in us. He hath therein also, marvellously helped him with Exquisite Skill as it were Anatomically to dissect, even to some of the very smallest Capillary Veins a great part of the vast body of the many & various Duties succinctly summed up in these* Ten Words, *of this Holy Law: A transcript and dentity whereof, was as Vively written, and deeply ingraven upon the fleshly*

table

tables of the Author's heart, and on the whole of his Visible Deportment, as readily hath been on many of the sinful sons of Adam. Not to detain them long; Let us for provoking, and perswading, so consider what the blest Author, being now dead, yet speaketh in this those Treatise (and more especially to the Inhabitants of Glasgow, now the second time) only say, that amongst many other distempers of this declined & degenered Generation, there is a great itching after some new and more notional, and a loathing of old and more solid and substantial things in religion; whereof this is a demonstration, that though there be very few subjects more necessary and useful than what is treated of here, yet there is almost none more generally slighted, as being a very common and ordinary subject, and but the Ten Commands fitter to be read & gote by roat by Children, or at best to be studied by rude and ignorant beginners, by Apprentices, and Christians of the lowest form in Christ's School, than by Professors of greater knowledge and longer standing, who suppose themselves, & are it may be supposed by others, to have passed their Apprentiship, to be grown Deacons in the Trade of Religion; and so have commenced Masters of Art therein: who some way disdain and account it below them to stay a while and talk with Moses at the foot of Mount-Sinai, as if they could per-saltum, or by one Falcon-flight come at the top of Mount-Sion, and there converse with and make use of Jesus Christ; whence it cometh to pass that not a few are Lamentably ignorant of the very letter of the Law, and many more but little insighted in the spiritual meaning thereof; which ignorance is waited with many unspeakable great prejudices (that are to be considered with respect to the various states of men, as regenerate or unregenerate, and to the several degrees of their ignorance.)

1. It very much incapacitateth for self-searching and examination, a considerable piece, yea a sort of spring of the exercise of Godliness: Ad ew I pray, can a person to any purpose search and try his heart and ways, being altogether, or in a great measure ignorant of the rule according to which the search ought to be accomplished? 2. It keepeth men much unacquainted with, and great strangers to the knowledge of themselves, of their state, frame and walk; so that they can scarce, or never be in case to make a knowing distinct and feeling representation of the posture of their spiritual affairs to God. 3. It is the Mother and Nurse not of any (save Papists ignorantly or impiously averr) but of much carnal security and false peace; the unformed or ill-informed conscience of the sinner being miscaried from, and sadly secured against the most just and best grounded challenges; being often ignorant when sin is committed, and when duty is omitted or unduely performed: every sin being a transgression of this Law; and every duty a piece of conformity to it: How can a man ignorant altogether, or in a great part, of the just extent and spiritual meaning thereof, be as he ought, challenged and accused by his own Conscience either for the Commission of the one, or for the omission or mis-performance of the other? 4. It notably obstructeth the exercise of humiliation, repentance and self-loathing: for how can the breaches of this Law in Omissions and Commissions, be distinctly and particularly repented of and mourned for, when they

are not so much as known to be breaches of the Law in general, let be of what particular command thereof? and though they were some may confusedly known to be breaches of it in general, if there be not a distinct knowledge of the command that is broken, the conviction will not readily be so quick, nor the sorrow so pricking: we have need for our humbling to be bound with the convincing and undeniable evidence of our being guilty of the breach of such and such a Command in particular, that we may not get it shifted nor shaken off. 5. It manifestly standeth in the way of serious and effectual indeavours in the strength of grace to amend what is amiss, and speedily without delay to turn our feet unto his Commandments: there being no ground to expect that men will in good earnest think of righting wrongs, whereof they are not servant, or not so throughly perswaded. 6. It hath a mighty tendency to the cherishing of spiritual pride, and that good opinion and conceit of mens own righteousness, which is as natural to us, as it is for sparks of fire to fly upwards: And when men know not often when they sin: nor how much they sin, they will be the more easily induced to think they are not so great sinners, nor have so much reason as is talked of, to be so very far and altogether out of conceit with themselves: and what may here be the death-ill of a natural unrenewed man, may be the dangerous distemper of a child of God. 7. (Which as the grand prejudice doth naturally and necessarily result from all the six preceeding prejudices thereof, and maketh it appear to be exceedingly and out of measure prejudicial) is keepeth much from the through conviction and kindly sense of the absolute and indispensable necessity, great usefulness and steadableness and matchless-worth of precious Jesus Christ the Saviour, and of his imputed righteousness: from having daily recourse to him, and making use of him as made of God unto his people both righteousness and sanctification; from lying constantly a bleaching as it were, at the fountain opened to the house of David, and to the Inhabitants of Jerusalem for sin and for uncleanness: from Soul-edifying-refreshing and someway transporting-admiration at the absolute perfection of his righteousness, that can cover and make as if they had never been, so very many and various violations of the holy Law of God: from new and fresh conviction on all occasions of the unspeakable obligation the people of God lye under: to him who hath perfectly fulfilled this Law, and in their stead taken on him our blessed self the curse thereof: from excitements and provocations to thankfulness, and from expressing the same in a greater care and solicitude to conform thereto as the rule of Obedience; and finally from suitable longings and pantings of Soul to be according to his gracious undertaking in the Covenant of Redemption, put in case to do his will perfectly in our own person and never any more to transgress this his Law, and to be brought under the full accomplishment of these exceeding great and precious promises, He shall redeem *Israel* from all his Iniquities; and his Servants shall serve him. O! that we could by what is said perswade all to a more diligent and accurate study of the Law of God, and to the reading and ruminating upon this solid and Soul-searching Tractate: and prevail with several persons (which in reason and conscience might be presumed would not be so unbetter

hard almoſneſs to bring to paſs, with men and women profeſſing themſelves to be Chriſtians, nay to have immortal Souls, that are to be eternally and unalterably either happy or miſerable) to take but as much time to the reading, perufing and pondering of it and other ſuch pieces, as is taken to the reading of amorous Books and Romances; To idle viſits, and to vain and empty complements, to over-coſtly, curious, vain, and concealy dreſſing, and decking of the body, and ſetting of the hair now after one mode, now after another (wherein (as in other vanities) many men ſomewhat unmanning themſelves, do now contend with Women, partly by their unnaturally nouriſhed Long Hair, and Horrid Bushes of Vanity, (as Maſter Bolton calls them) and partly by their Variouſly, and ſtrangely Metamorphoſing modes and colours of Periwicks) which made Tertullian in 7th. Chapter of his Book De cultu mul. to expoſtulat with the woman of his time after this manner; What doth this cumberſome dreſſing of the head contribute to your health? why will ye not ſuffer your hair to be at reſt and lye quiet? which is ſometimes tyed up, ſometimes relaxed and made to hang down, ſometimes friſled and curled, ſometimes ty'd cloſe and preſt down: ſometimes put under a ſtrict reſtraint (of plaits, knots, and otherways;) and ſometimes ſuffered to eſcape and ſlide out from their reſtraint, and to flitter and fly at random: And ye affix moreover to your heads I know not what enormities of hair ſewed and wo'ven now this way, now that way, if you be not aſhamed of the enormities, be aſhamed at leaſt of the defilement, leaſt ye be found to adorn and cloath a holy and Chriſtian head with the ſpoil and pillage of the hair of an others head that is a filthy perſon, or it may be of a notorious offender and condemned to Hell. What would he have ſaid of ſome Women among us, who being diſpleaſed not only with their own, but with all colours of hair that God hath made to grow on the heads of reaſonable Creatures, abominably affect to affix to their fore-heads the hair of Beaſts? (Such extravagancies of this age almoſt in all ranks of perſons, and never more than ſince God began to contend with us, and to call us to lay aſide our ornaments, that He might know what to do with us; many ſtudie more time in theſe dayes to buſk and dreſs, and to look in a glaſs for that end in one week than they do in a year, yea, it may be in many years, to look into the glaſs of the Law of the Lord, to diſcover the many ſpots and blemiſhes wherewith their Souls are piteouſly deformed, or into ſuch Treatiſes as this, whereby the duſt of miſapprehenſiones of the meaning of the Law is wiped off, and is made eaſily and at firſt view to give a juſt repreſentation of what manner of perſons we are;) To drinking, drink, and healthing, or drinking and pledging healths, prohibited and much condemned in the Ancient Church particularly by Baſil and Auguſtine, one this very ground, that they were the invention of the Devil, and the obſervations or reliques of Infidels and Pagans; To tipling and four-bowling, a conſcience-waſting and Soul-damning practice, though with too many) and with not a few from whom better things might be expected) but little ſtuck at. To Carding and Dy-

ng, which Dice-playing hath been condemned by many Fathers by several Councils, by some Imperial Statutes, by almost all Protestant and by many Popish Divines? yea some Councils have appointed dice-players to be excommunicated; To singing and playing of light and wanton songs and to lascivious Dancing, much also cry'dout against and condemned by Councils, Fathers and many Divines, and at great length most vehemently by the Waldenses and Albigences, who account it no great sign of a woman's honesty that she is a skilful and great Dancer: She remark likewise that the writer of Magick de spectaculis, lib. 1. cap. 287. pag. 285. hath of this prophane, promiscuous dancing which the wantons of this age so much practise, prate and pride themselves in, is very remarkable; that there was hardly any meeting betwixt the Devil and Witches, wherein there was no Dancing; such complacency hath that unclean Spirit in this Exercise. And to bring Spectators of prophane Interludes and Stage-Plays, which (as the eminent by learned and Pious Doctor Usher late Arch-bishop of Armagh affirmeth) offend against may branches of the 7th Command together, in the abuse of Apparel, Tongue, Eyes, Countenance, Gestures, and almost all parts of the Body; therefore (saith the great man) they that go to see such sights and hear such words (what would he have said of the Penners or Composers of such Plays and of Actors in them; whom the ancient Church appointed to be excommunicated, and in several of both which remarkable judgments have lighted (whereof one may speak from many, affirmed by Ludovicus Vives in his notes on Augustine de civit. Dei, lib. 12. cap. 25. from persons of good credit, that a certain man who having in a Stage-Play in one of the Cities of Britain acted the devil's part, and coming home dancing to his house, and in that Habit accompanying with his wife, and saying he would beget a devil on her, had a Child brought forth to him that Danced so soon as ever it was born, being shaped as men use to paint the Devil) of builders and daters of houses for them called by the Fathers and Doctors of the Church, the Devils Temples, Chappels, Shops and Schools: as the Plays are called by them the Devils Spectacles, Lectures, Sacrifices, Recreations, &c. and the Players, the Devils chiefest Factors of such as have them in their dwelling-houses (as some now have) which they give away in a manner to be Synagogues to the Devil to keep his Conventicles in: and so contribute whither to the Actors for their incouragement to follow that lewd way of living, or for liberty to look on; which Augustine Vincentius and others call a haynous sin and an offering of Sacrifice to the Devil, the first inventer of them) shew their neglect of Christian duty and carelesness in sinning; whereas they willingly

commit themſelves to the ſnare of the Devil: *which hath been often ſadly exemplified, particularly in theſe two Chriſtian Women ſpoken of by* Tertullian *in his Book*, de Spectaculis, cap. 26. to the truth of which, he ſaith, God is witneſs. The one whereof, was at her returning Home from a Stage-Play, immediately poſſeſſed with a Devil; who being by Exorciſm expoſtulated with, How he durſt thus Aſſult, and enter into a Believing Woman? Anſwered boldly, That he had done it moſt juſtly: For, ſaid he, *in meo eam inveni*, I found her in my own Temple, or in my own Ground, or in my own Dominion, or Juriſdiction; and, as if he had ſaid, About my own Work and Buſineſs. The other who the ſame Night, after hearing a *Tragedian*, had a Linning-Sheet preſented to her, in her Sleep; The Actor in the Play being alſo named, with a ſharp upbraiding of her, for this deed of hers; and lived not above five days after. And in *Alipius*, a dear Friend, and Convert of *Auguſtines*; who (as that Father *Narrats*, in the 6. Book of his Confeſſion, *cap.* 8.) being importuned one day by ſome of his Friends, and Fellow-Students, meeting him on the way, to go along with them to ſee a Sword-Play, earneſtly at firſt withſtood them; and being at laſt drawn along with them, he reſolved to be abſent, while he was preſent, and to ſhut his Eyes all the while he was there: and accordingly did, when he took his place: But when a great Shout was made, occaſioned by ſome Accident in the Play, he opened his Eyes: Yet with a Reſolution to contemn the ſight, whatever it ſhould be; but forth-with he was ſmitten with a grievous Wound in his Soul, and was not now the ſame man, that he came thither: But a true Companion of them, that brought him: he beheld, he shouted, he grew out-ragious, and brought away Madneſs with him: whereby he was excited to return thither again, drawing others along with him, and even out-ſtripping theſe, by whom he was firſt drawn away: Yet after this length of Profanity, he was mercifully recovered, but not till along time after. (*Perſons that are once miſled by Stage-Plays, though Civil or Religious, being ſeldom ſpeedily reclaim'd from them.*) *This was alſo Examplified in that late* English *Gentle Woman of good rank, who ſpending much of her precious Time, in Attendance on Stage-Plays; and falling at laſt into a Dangerous Sickneſs, whereof ſhe dyed*, Anno 1631. *Friends in her Extremity, ſent for a Miniſter to prepare her for Death; who beginning to Inſtruct and Exhort her to repent and call on God for Mercy, ſhe made him no Reply at all: but cryed out* Hieronimo, Hieronimo: *O let me ſee* Hieronimo *Acted! And ſo calling for a Play, inſtead of calling on God for Mercy, cloſed her Dying Eyes*

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and had a Fearful End, answerable to her Miserable Life. And in these several Persons, who were distracted with the Visible Apparition of the Devil on the Stage, at the Bell-Savage-Play-House, *in* Queen Elizabeth *Dayes while they were there beholding the History of* Faustus, *prophanely Acted: To which might be added many other Lamentable Examples and warnings, of such, who by little and little, have made Defection from the Faith, being allured hereto by the Dangerous custome, of beholding such plays, wherein* (Tertullian *saith*) They Communicate with the Devil. *Will any Man or Woman, dare to appear before the Dreadful Tribunal of God, to maintain and make out the warrantableness of following more time to these and such other Practices; (several of which, are excellently discoursed by the Author, in the following Tractat; and most of them with their respective Authorities, by Master* Prinn *in his* Histrio-Mastix,) *than to reading of this and other such Treatises: If and will, they must answer it: I mind not through Grace, to take part with them, in so bold and desperate an Adventure.*

Now Christian Reader, without further Prefacing, to bring thee in upon the Treasure of the Treatise *it self: If thou wilt read it seriously, and consider it suitably; I think I may humbly in the Name of the Lord, bid thee a defiance, to come away from it, without a Bosom-full of Convictions, of much guilt; and without crying out with the* Leper *under the Law*, Unclean, Unclean: *with* Job, Behold I am vile: *With* David, *looking stedfastly on the Glass of this Law, brightly shined on, by Gods Light, and reflecting a most clear Discovery, of Innumerable Transgressions of it, as so many Attoms, in a clear Sunshine*: Who can understand his Errours? Cleanse thou me from secret faults: *With the Prophet* Isaiah, We are all as one Unclean thing, (*as uncleanness it self, in the Abstract, most unclean,*) *and* all our Righteousnesses are as filth Raggs: *With the Apostle* James, In many things we offend all; *And finally with the Apostle* Paul, We know that the Law is Spiritual, but I am Carnal and sold under Sin---- O Wretched man that I am, who shall deliver me from the Body of this Death: *That thou mayest also with the same Apostle, be in case, to say and sing, to the Commendation of his Grace*, I thank God through Jesus Christ our Lord, *is the Cordial desire of*

Thy Servant in the Gospel

for Christs sake.

POST

POSTSCRIPT.

Chriſtian and Candid Reader,

THou ſeeſt that in this Epiſtle, which for the moſt part of it was written above two years ago, I have ſpoken a word of *Stage Playes, prophane Interludes, Comedies, &c.* at that time & ſeveral years before, much in uſe amongſt us; whereto I would now add a few Words more, & deduce a little there infamous, idolatrous, devilish, and damnable Pedigree and Original, and give thee a brief account of the Judgement of the ancient Chriſtian Church about them; that the Actors in them, with the Patrons and haunters of them, may with the greater diſſatisfaction reflect on their own by-paſt unſuitable and diſconform practice, and that all others may for ever hereafter learn to fear, and to do no more ſo unchriſtianly: To which I am the rather induced, that the worthy Author of this Treatiſe, hath only in paſſing made mention of them as a breach of the ſeventh Command, they being then utterly in deſuetude with us, and it having not ſo much as once entered into his thoughts, that after ſo bright and glorious a Sun-ſhine of Goſpel light, the Generation would ever, let be ſo quickly, have ſo far degenerated, as to ſuffer themſelves to be tempted to have any fellowſhip with ſuch unfruitful works of darkneſs: I ſay then, that *Stage-plays*, in their ſeveral ſorts, were prohibited, reprobated and condemned, and the Actors in them appointed to be excommunicated by the Canons of ſeveral more particular, and of ſome general Councils (which Canons I forbear for brevities ſake, to ſet down at length) as namely, by the fifth Canon of the firſt Council at *Arles* in *France*, *Anno* 314. in the time of *Conſtantine* the Great; by the twentieth Canon of the ſecond Council held there, *Anno* 326. or more probable 389. as *Fr. Longus a Coriolano* reckoneth in his ſum of all the Councils; by the fifty ſeventh, ſixty ſecond, and ſixty ſeventh Canons of the *Eliberine* Council in *Spain Anno* 305. by the eleventh and thirty fifth Canons of the third (to wit, from *Conſtantines* time as *Spondanus* reckoneth) Council of *Carthage*, *Anno* 397. the very ſame with the thirteenth and thirty fifth Canons of the Council of *Hippo* in *Africk*, held *Anno* 393. as *Longus a Coriolano* ſheweth; who ſets down the ſum of the Canons framed at *Hippo*, at the cloſe of the Canons made in this third Council

of

of *Carthage*; by the twelfth Canon of the *African* Council held, *Anno* 408. where *Auguſtine* was preſent; the Canons of both which Councils, ſuppoſe perſons to have been excommunicated on this account, and provide for their reconciliation to the Church, in caſe of Repentance and turning from theſe Practices to the Lord; and by the fifty firſt and ſixty ſecond Canons of the ſixth general Council (called by ſome the fifth) held at *Conſtantinople*. *Anno* 680. the Canons whereof were renewed in that Council held at *Conſtantinople*, *Anno* 692. which is called *Quiniſextum*; theſe two Canons are very expreſſe and peremptory in this thing. And can any Chriſtians warrantably, and without ſin, recreat themſelves with beholding ſuch playes, the Actors wherein deſerve to be excommunicated? what? is there no better, no more innocent and inoffenſive way? or is this the only or the beſt way to recreat men; to refine, sharpen, and polish their wits; to perſwade and prevail with them to hate and flee vice, and to love and follow vertue; to acquaint them from Hiſtory with, to impreſſe on them the remembrance, & to excite them to the imitation of, the noble and truelie imitable actions of illuſtrius Heroes, and other great men; to breed them to a ſuitable confidence; to make them eloquent and fine ſpokeſmen; and to help them to a becoming geſt in all actions, places, & ſocieties? the grave Seers, and great Lights of the Church, did never ſee any ſuch thing in them; but on the contrary, have with common ſuffrage judged them to be the moſt effectual and compendious way to make men ſoft, diſſolute, and ſenſual; nay, even in a manner quite to emaſculate, if not to brutifie them: and have without any diſcord declared, that the lightneſs, laſciviouſnes, and lewdneſs that in theſe playes were touched under, and covered over with ſuch ſhreds and pieces of Learning, Hiſtory, Eloquence, Invention, Wit, and Art, were thereby onely made the more dangerous, and that Satan ſhewed his pernicious and peſtilent policy, not a little in thus tincturing, ſugaring, and guilding theſe poyſonable Pills, that they might go the better down, diffuſe themſelves the leſs ſenſibly, and operate the more ſtrongly. And however ſome empty and effeminate, vain and vicious, Roman Emperours reduced ſuch playes; yet ſome of the graveſt and ſobereſt, manlieſt and braveſt, even Heathen Emperours, did oppoſe and exterminate them (ſo that *Guevara* noteth it to have been one of the tokens and characteriſticks to know a vertuous or vicious Prince of *Rome* by, to wit, whether he maintained Players, Jeſters, and Juglers among the people, or not) as did alſo many Chriſtian Emperours, and well regulated Republicks,

both

both Pagan and Christian; *as unseeming exercises, and effeminate arts, which did much dishonour and corrupt the state*, and as *Seminaries of all vice and intolerable mischiefs in the Common Wealth*: And no doubt, whatever good is pretended to be got in a Play-house, or at the Stage (hardly without a predominant mixture of evil) may be learned as well, as easilie, and much more safelie, if not more cheap too, elsewhere. As they have been thus forbidden and censured by *Councils*, so I say more particularly they have been very unanimously condemned by the *Fathers*, on these and other such like grounds: 1. As being a breach of the seventh Commandment, wherein a multitude of modern Divines writing on this Command, accord with them. 2. As being a conforming to and participating with Pagans in their idolatrous and superstitious practices, expressly forbidden to the people of God in the Scripture: which put *Cyprian de spect.* peremptorilie to conclude, *That the Scripture hath everlastingly condemned all sorts of such Spectacles and Stage-playes, when it took away Idolatry, the Mother of them, whence all these Monstres of vanity, lightnesse, and lewdnesse did proceed.* 3. As being crosse to, and a practical renunciation of, the Baptismal Vow of Christians, wherein they ingage to renounce the Devil and all his pomps and works, of which sort they account the acting and beholding popular Stage-playes to be. 4. As being the removal of a distinguishing Character of Christians from Heathen Gentiles, *who* (as *Tertullian* sayes, *lib. de. spect. cap.* 24.) *did most of all discern men by this: that they abandoned & renounced all Stage-Playes.* 5. As being unsuitable to, if not inconsistent with, the Gospel, which forbiddeth Christians to make provision for the flesh to fulfill the lusts thereof, to be Carterers for their Corruptions, and to be conform to the World: and commandeth them to walk circumspectly, accurately, even with spiritual precisenesse and strictnes, not as fools, but as wise, redeeming the time: wofully wasted away, and miserably mispent this way: to abstain from all appearance of evil: to rejoyce in the Lord: and when they are merrie, to sing Psalms, and to vent and expresse their mirth in Songs of praise to God, and not in this wanton way; and assureth them withal, that evil communications corrupt good manners. 6. As being a corruption of manners, incentives to lightnes and lust, and seminaries and nurseries of wantonnes and uncleanne s. And 7. as holding there Pedigree, original, and institution from the Devil, the Inventer of them: and being at first Idolatrously and superstitiously celebrated to the honour, and for many hundreds of years together, dedicated, devoted, and appropriated to the Worship and

Service

ſervice of the Heathen Devil-Gods; (*Who* as *Auguſtine* affirmeth, *lib.* 4. *de Civ. Dei. cap.* 26. intituled *De ludis Scenicis*, &c that is, *concerning Stage playes, which the Gods required to be celebrated to them by their worshippers*) *did themſelves importunately demand theſe Playes to be exhibited to them for their honour, fiercely and cruelly command them, denounce calamities if they were not exhibited, avenge moſt ſeverely, if any thing about them was neglected, and if they amended what was formely omitted or neglected in them, shew themſelves pacified and well pleaſed.* Which may further appear by theſe few inſtances taken out of famous Writers, whereof the firſt may be that which is mentioned by *Pol Virg. de invent. rerum, l.* 4. *cap.* 14. *pag.* 377. where he ſayes, *That Playes were chiefly celebrated for the health and ſaifety of men with lectiſternes*; (that is, beds that were dreſſed up in their Temples for lulling and rocking (as it were) their Gods aſleep when they raged with anger) *the beginning of which Playes* (ſayes he) *it is manifeſt was the work of the Devil: For* (ſayes he) *there was one* Valeſius *a wealthy Roman* (ſometime before the inſtitution of the Conſular office) *who had three ſons deſperately ſick of the Peſtilence, for whom when he prayed to his houſhold Gods, he was by them bidden go to* Tarentum, *and take water from before, or from beſide the Altar of* Pluto *and* Proſerpina, *and give them to drink* (or as others, to wash them in) *which he having done, they were reſtored to health; and in gratitude commanded by theſe infernal Spirits to celebrate night Playes to them, which he and the accordingly did for three nights together.* The *next* may be that which is reported by *Titus Livius*, *lib.* 2. and by *Auguſtine*, *lib.* 4. *de Civ. Dei. cap.* 26. and by *Lud. Vives* in his notes upon that chapter, concerning one *Titus Latinus*, or *Larinus*, who in the ſecond Conſulſhip of *M. Minutius* and *Aur Sempronius*, *Ann. ab urb. cond.* 263. *when the Gods were diſpleaſed, was warned in a dream to go to the Senate, and tell them that they were not ſatisfied with the Preſultor or Dancer before, or ring leader in the laſt Playes, in which Playes they take pleaſure, being recreated by them, and that unleſs the Playes were renewed by their order with greater ſtate and ſumptuouſneſſe* (called by *Florus* in his Breviary on that Book, *Religious Ceremonies*) *ſome great calamity ſhould be inflicted* (or as others, the preſent not be removed) *which the man not doing was ſharply rebuked, and yet delaying out of reverence to the Senate, and from fear that himſelf ſhould be looked at as frantick, his ſon was taken from him; and yet ſtill deferring, he was ſeized in all his joynts with a tormenting diſeaſe, ſo that he could not ſtir; and at the laſt telling his friends he was by them willed to acquaint the*

Senate

Senate and being carried to them, and having done his errand, was presently restored to his health (so much power may the Devil in the righteous Judgement of God have granted to him, to seduce men unto, and detain them in his worship and service) *where with the Senate was so much taken, that they forthwith commanded the Playes to be celebrated with greater care, cost, and shew, than formerly.* The *third* may be that spoke of also by *Titus Livius*, *lib.* 7. In the Consulship of *C. Sulpitius Peticus*, and *C. Licinius Stolo*, *Anno ab urb. cond.* 360. In the time of the great and raging pestilence wherein *Furius Camillus*, Dictator and Deliverer of *Rome* from the *Gaules* died; *wherein for procuring the mercy of the Gods there was a lectisterne, but when by no device of man, nor help of the Gods, the violence of the plague could be asswaged, their minds were so possest with superstition, that the Stage playes were, as men say, first invented* (that is belike, Playes in that pompous, ludicrous, effeminate, and luxurious mode on the Stage, which had never before been used in the City (for several Playes they had ere this time) *a strange device for a martial people, who before time* (for most part at least) *accustomed to behold games of activity and strength in the great list called* Circus; *and from this small beginning* (ayes he) *in a sound and wholsome State, this folly grew to such a hight of madness as is intolerable to the most opulent States and Empires; & yet these Playes so brought in, and set forth* (called by) *Florus* in his Breviary on that Book, *new and strange Religious employed about a religious business, did neither rid mens minds of scruple and superstition, nor ease their bodies*: Thus they are condemned as superstition and an innovation of their old Religion, by these two famous Heathen Historians. The *fourth* may be that which is made mention of by *Tit. Livius* also towards the end of his 40. Book concerning *Fulvius Flaccus*, fellow-consul with his own German-brother *L. Manlius Occidinus*, *Ann. ab urb. cond.* 575. *Who declared that before he would meddle with his Offices, he would discharge both himself and the City of duty towards the Gods, in paying the Vows that he had made on that same day, that he had his last battel with the* Celtiberians, *anent the celebrating Playes to the honour of the most mighty and gracious God* Jupiter, *and to build a Temple to* Fortuna Æquestris; and accordingly levied a great Tax for that end, which behoved to be retrenched, because of the exorbitancy of it. The *fifth* & last shall be that which is touched by *Polydor. Virg. lib.* 3. *prius pag.* 377. concerning *the Romans, their taking care for Apollo his Playes, which were first dedicated to him in the time of the second punick war for obtaining victory from him, to drive* Hannibal *out of Italy*. To these may be added what *Spondanus* in his *Eccles. Annal. pag.* 263. reports

reports from *Zosimus* concerning *Constantine* the Great, when he returned victorious over the *Germans* to *Millan*, *That he quite neglected and contemned such Playes, to the great grief of the Heathens, who alledged that these playes were instituted by Gods for the cure of the pestilence and other Diseases, and for averting of wars.* From all which it is manifest, that the original of these Stage-playes and such others, was from the Devil, and celebrated by the Heathens to the honour and worship of their Devil-Gods in way of religious Sacrifices to them; either as pacificatory or gratificatory; with whom in their Idolatries and Superstitions, the Scriptures forbid all symbolizing and fellowship. Let us hear now in the next place some more of these Fathers speak their own and the Churches thoughts, a little more particularly of Stage-Playes, with respect to such grounds, having heard some of them already: *Clem. Alex. orat. adhort. adv. Gentes*, calls *Stage-playes, Comedies and amorous Poems, teachers of Adultery, and defilers of mens ears with Fornications*; and sayes, *That not only the use, the sight, the hearing, but the very memory of Stage playes should be abolished.*: And else-where (for I do here purposely forbear very particular citations, because ordinary Readers will not much, if at all, search after them; and the learned that have a mind to it, will easily finde them out) tells Christian youths, *That their Pædagogues must not lead them to Playes or Theaters, that may not unfitly be called the chair of Pestilence, because these Conventicles, where men and women meet together promiscuously to behold one another, are the occasion of lewdness, and there they give or plot wicked counsel. Cyprian de spect.* stiles Theaters *the stewes of Publick Chastity, the mr-stership of obscenity, which teach these sins in publick, that men may more usually and easily commit them in private, he learneth to commit who accustometh himself to behold the theatrical representationes of uncleanness. It is not lawful for faithful Christians, yea, it is altogether unlawful to be present at these Playes*: And else-where he saith *She that perchance came a chast Matron to the Playes, goes away a Strumpt from the Play-house*: (We may here notice what the Satyrical Poet *Juvenal* sayes to this purpose, *Sat.* 6. That a man in his time could not pick one chast woman, whom he might safely love as his wife out of the whole Play-house, and that all women, who frequent Stage-Playes, are infamous, and forfeit their good names. It were good that our women who love and haunt such playes, would consider this: as also what is reported of *Sempronius Sophus*, a Noble Roman, who divorced from his Wife for this alone cause, that she frequented Stage-playes without his know-

knowledge, which might make her an Adultrese: which Divorce the whole Roman Senat did approve, (though Iew as the very first they did approve) as being a meam to keep women chaste. So great an enemy to chastity were these Playes judged to be, which is touched by *Rhodiginus*, amongst others, in his Antique Lections, *lib.* 28. *cap.* 16. *Tertullian* calls the Play-house, *the appel of Venery, the house of Lechery, the Consistory of uncleanness*: And in his *Apol. adv. Gen.* *We renounce your Spectacles and Stage-playes, even as we reject their original, which we know to have had their conception from Superstition; we have nothing at all to do with the fury of your Circus, with the dishonesty of the Theater, we come not at all to your Playes*, Origen in Epist. ad Rom. sayes, *That Christians must not lift up their eyes to Stage-players, the pleasurable delights of polluted eyes, lest their lusts be inflamed by them.* Lactantius de vero cultu, sayes, *That these Interludes with which men are delighted, and whereat they are willingly present, because they are the greatest instigations to Vice, and the most powerful instruments to corrupt mens minds, are wholly to be abolished from amongst us.* Greg. Nazianzen. calls *Stage-players the Servants of lewdness, and Stage-playes, the dishonest, unseemly instructions of lascivious men, who serve nothing, but lust, and Play-houses the Lascivious shops of all filthiness, and impurity.* Ambrose in Psal. 118. tines *Stage-playes Spectacles of vanity, by which the Devil conveys incentive of pleasure to mens hearts. Let us therefore* (sayes he) *turn away our eyes from these vanities & Stage-playes.* Hieron. Epist. ad Salvinam, *We have nothing to do with stage-playes, because they are the pleasing intendaries of mens lusts.* Augustine de Civ. Dei, brands Stage-playes with this black mark, *that they are the Spectacles of filthiness, the overthrowers of goodness and honesty, the chasers away of all modesty & chastity, wherein shews, the art of most vile villanies, which even modest Pagans did blush to behold, the inventions to lewdness, by which the Devil useth to gain innumerable companies of evil men to himself.* In another place he calls Theaters, *Cages of uncleanness, the publick profession of wickedness, and stage-playes, the most petulant, the most impure, impudent, wicked, shameful, and detestable atonements of the Devil Gods, which to true religion are most abominable.* And elsewhere he declares, *That when the Gospel was to be spread abroad in the world, stage-playes and play-houses, the very caves of filthiness went to ruin almost in every City, as inconsistent with it, whence the Gentiles* (sayes he) *complained of the times of Christianity, as evil and unhappy times.* Epiphanius contra hæres. sayes, *That the Catholick and Apostolick Church doth reprobate and forbid all Theaters, stage-playes, and* [illegible] *Heathenish Impieties*

ders. Chrysostom. Hom. in Matth. sayes, I wish the Theaters and Play-places were all thrown down, though as to us they did lye desolate and ruined long ago: Elsewhere he sayes, That nothing brings the Churches and Ordinances of God into so great contempt, as admiring and beholding Stage players; And that neither Sacraments nor any other of Gods Ordinances (pray mark this diligently. O how often is it sadly verified!) will do a man good so long as he goes to Stage-plays. Bernard Serm. ad milites templi. sayes, That if the faithful Soulds iers of Jesus Christ abominate and reject all dicing and Stage-players as panders and false frenzies. Let Salvian his weighty words de gub. Dei shut up this short account of the judgement of these ancient Fathers anent this matter, who sayes, That in Stage-plays there is a certain Apostacie from the Faith ——— For what is the first confession of Christians in their Baptism, but that they do protest they renounce the Devil, his Pomps, Spectacles and Works; Know then Christian, when thou goes wittingly and knowingly returns to Stage plays, thou returnest to the Devil, who is in his Plays, for thou hast renounced both of them together. Wherein many Fathers agree with him, they being harmonious in condemning Stage-plays, as being ordinarly stuffed with the Names, Histories, Persons, Fables, Rites, Ceremonies, Villanies, deeits, Rapes, Applauses, Oaths, Imprecations, and Invocations of the Idol-gods; as when the Actors cry, Help Jove, Juno, Apollo, Bacchus, &c. and exclaim, O Jove! O Cupid! O Venus! O Apollo! O Mars! O ye Gods! &c. and swear by Jove, Mars, Venus, the celestial Gods, &c. (beside all these, they are often fraughted in these plays with wicked and prophane scoffs and jests, abuses of Scripture, and bitter invectives against pietie) and as drawing men on to Profanity, Idolatry, and Atheism. To fine, to shew the perfect agreement betwixt the Primitive and Protestant Church anent such Playes, it will neither be impertinent, nor I hope unedifying, to subjoyn here the judgement of the famous Reformed Protestant Church of France (from which other Reformed Protestant Churches in this do not differ, yea, the stream of Protestant Divines runneth this way) declared in a National Synod held at Rochel, Anno. 1571. where this canon was unanimously framed; Congregations shall be admonished by their Ministers seriously to reprehend and suppress all Dances, Mummeries, and Interludes, and it shall not be lawful for any Christians to use or to be present (mark well) at any Commedies, Tragedies, Playes, Interludes, or any other such sports, either in publick or in private Chambers, considering that they have alwaie been opposed, condemned, and suppressed, in, and by the Church, as bringing along with them the corrup-

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tion of good manners, especially when as the holy Scripture is prophaned which is not delivered to be acted or played, but only to be preached.

What useth now to be said in Apology for, and defence of Stage-playes, and for reforming of them, yet so as to retain them still, was long since objected by the witty and voluptuous Pagans, and solidly answered, and strongly confuted by the Fathers, as it hath been by several Modern Writers, particularly Doctor *John Reynolds*, Mr. *Stubbs*, and notably by Mr. *Pryn* (to whose indefatigable diligence in collecting, and great judgement in disposing of many of the particulars, here discourled, I professe my self much beholden:) and may be in a great part by what hath been here hinted concerning the invention and original of them, the nature, end and use of them: beside all that hath been, and may most justly be said, of the many dangerous and dreadful tendencies, attendants, consequents, and fruits of them, and the horrid abuses of them, may sufficiently plead against the use of such Stage-playes, being neither necessar nor profitable, and for the utter abolition of them. God is jealous, and will not be mocked.

July 20. 1675. Farewel.

TO THE READER.

THe Decay of Religion at this day in the World, is come to such an highr, as that it is observed by all who pretend unto any Concernment therein, & complained of by many. By Religion we understand the power of it in the Hearts & Lives of Men, and not any outward Profession of it only: much like the general pretence that is made unto it, in them by whom its power is openly denied. Nor is it manifest only in the fruits of soul security, and the flagitious lives of all sorts of men, but begins to be so also in its effects, in the present state of things in the World, filled with Misery and Confusion: *For the wrath of God is*

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many wayes *revealed from Heaven against the ungodliness & unrighteousness of men, who hold the Truth in unrighteousness*: and in many Nations the Visible tokens and demonstrations of it do abound. *For there is in them no peace; to them that go out, nor to them that come in, but great vexation is upon all their Inhabitants. Nation is destroyed of Nation, and City of City; for God doth vex them with all adversity.* For whatever may be the thoughts and counsels of men in these things, the Judgements of God are not meerly subservient unto their lusts and passions; it is his own controversie with the world for neglect of the Gospel and opposition unto it that he pleadeth in them; neither can our present respite in the enjoyment of outward mercies be any evidence unto us, that we are not the objects of the same displeasure. All men are in the same condition among whom the same sins and the same relapses from the power of Religion are found; for God is no Respecter of persons, it is indeed an effect of divine patience, which if abused unto security, will issue in a more sore Revenge. In the mean time the voice of God unto us in all the miseries and desolations we hear of in the world, is, that unless we Repent, we shall all likewise perish. Neither are we altogether left without pregnant warnings among our selves in many severe dispensations of divine providence. And those who are not utterly hardened through the deceitfulness of Sin, may easily see the hand of God lifted up in various intimations of his displeasure. But hitherto it must be acknowledged, and ought to be bewailed, that the Security of the world seems to be unshaken, and the inundation of Sin not to be stemmed in the least measure.

What are the reasons and causes of the present general defection from the Truth, Power, Holiness and Glory of the Gospel or Christian Religion, I have enquired into and declared in a peculiar Treatise designed unto that end. Some few things suited unto the present occasion may be here observed. All decays in Religion begin in individual persons, though it extend it self unto families, and so the infection spreads unto greater societies, Ecclesiastical and National. For such also is the order in the genuine progresse of the power of Religion whereunto it is opposed. The testimony that God gave unto *Abraham* was, that keeping the way of the Lord himself, he taught and commanded his Children and houshold after him so to do. And if the living power of Godliness expressed in the history of Christ, and the Gospel in an holy Conversation, be not preserved in Individual Persons, the profession of the purest Religion in Churches, or the highest Pretence unto it in Publick, National Acts are neither useful to the Souls of men, nor do any

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AN EXPOSITION OF THE Ten Commandments, Delivered in several LECTURES.

EXOD. 20. 1, 2.

(*And God spake all these words, saying, I am the Lord thy God, which have brought thee out of the Land of* Egypt, *out of the House of Bondage.*)

BEing (through Gods strength) resolved to Essay the opening of the Ten Commandments, all that we shal say, by way of Preface, shall be to give you an account of the Motives which have ingaged us in this Work.

The first is, the Excellency of this Scripture, it being by the Lord himself intended as a comprehensive sum of his peoples duty, and commended to us from this, that though all the Scripture be his Word, yet this in a singular manner is so: for he spake all these words himself, and by a voice immediatlie formed by himself he pronounced them first to his people, and afterward twice by his Finger (that is, immediatlie by himself, without making use of any Pen-man, as in other Scriptures) he wrote them for his peoples behoof upon two Tables of Stone, which were afterwards commanded in a singular manner to be kept in the Ark, *Deut.* 10. v. 2. 5. and to be learned, *Deut.* 6. 1. as also to be written on the Posts of their Doors, and diligently pressed on their Children, *Deut.* 6. 7. 8. 9. 10. In opening of which Commandments, not onlie the Prophets and Apostles, but

our blessed Lord in that Sermon of his upon the Mount, *Matth.* 5. 6. 7. doth much insist.

The second is, the usefulness of this Scripture, and of the knowledge of it to all that would know what is pleasing to God, that they may be fitted for duty to him, and may know what is displeasing to him; that they may know sin and how to eschew it, and may be stirred up to repentance when they have fallen into it: this being the Laws property, that thereby is the knowledge of sin, *Rom.* 7. 7. & so likewise the knowledge of duty; therefore it is summed in so few words, that it may be the more easily brought into, and retained in the memories and hearts of his people: For which cause also of old and late, has it alwayes been recommended, both in the Word, *Deut.* 5. 1. and in all Catechisms to be learned, as a Rule of mens walking; and yet so comprehensive is it, that without pains and diligence to come to the understanding thereof, men cannot but come short of the great scope thereof.

The third is the great ignotance, that is amongst not a few, of the meaning of this useful and excellent Scripture, and especially in this secure time, many not knowing they break the Commandments when they break them, at least in many material things, and this draweth with it these sad effects: 1. That there are few convictions of sin. 2. Little repentance for sin, 3. Much security, presumption, confidence in self-righteousness, and the like, upon which the ignorance of this Scripture hath great influence, even as amongst the Jews the ignorance of its Spiritually made many neglect the chief part of holiness, and proudly settle on self-righteousness, and slight Christ the Mediator; as we may see in *Paul's* ex-example, *Rom.* 7. 9. and this was one reason why our Lord expounded it, that by it sinners might see more the necessity of a Mediator, who is the end of the Law for righteousness to all that believe, *Rom.* 10. 4. And as these effects are palpable at this time, so we conceive it useful to follow the same remedy; this evil being not only amongest the prophane, but amongst the most formal and civil, who stumble at this stone; yea, many believers are often so much taken with cases and light in Doctrinal truths, that they heed not sufficiently the meaning of the Law, whereby their convictions of sin, tenderness in practise, constant exercise of repentance, and daily fresh applications to the Blood of Sprinkling, are much impeded.

And although it may seem not so to suit the nature of this exercise (for it would be noticed, that the Author delievered this Doctrine of the Law in several Lectures on the Sabbath-morning before Ser-

mon, in which they are formerly used to read and expound a Chapter of the Holy Scriptures, or a considerable portion thereof; which Lectures are not now distinguished, because of the close connection of the purposes) yet considering the foresaid reasons, and the nature of this excellent Scripture, which cannot hastily be passed through (it having much in few words, and therefore requiring some convenient time for explication) and considering the weight of it, and its usefulness for all sorts of hearers, we are confident it will agree well with the end of this Exercise, (which is the end of opening all Scripture) to wit, peoples instruction and edification, to insist a little thereon.

Our purpose is not to aim at any great accuracy, nor to multiply questions and digressions, nor to insist in application and use, but plainly and shortly (as we are able) to give you the meaning of the Law of God: 1. By holding forth the Native Duties required in every Commandment. 2. The sins which properly oppose and contradict each Commandment, that by these we may have some direction and help in duty, and some spur to repentance, at least a furtherance in the work of Conviction, that so by it we may be led to Christ Jesus, *who is the end of the Law for righteousness to every one that believes*, Rom. 10.4. which is the principal intent of this Law, as it was given to *Israel*.

To make way for the Exposition, we shall 1. Lay down some Conclusions which arise from the Preface. 2. Give you some ordinary distinctions. 3. Clear and confirm some Rules or Observations useful for understanding of the whole Law.

The first Conclusion that we take for granted is, that this Law (as 'tis Moral) doth tye even Christians and Believers now, as well as of old; which appears from this, that he who is God the Lawgiver here, *Acts 7.* 38. is the Angel Christ, and 'tis his Word, as is clear, *vers.* 30. 31. as also the matter of it being connatural to *Adam*, it did bind before the Law was given, and that obligatory force cannot be separated from its nature, (though the exercise of Right Reason in Nature be much obliterate since the Fall) therefore Christ was so far from destroying this Law in its Authority, and *Paul* so far from making it void by the Doctrine of Faith, that our Lord tells, he came to fulfil it, *Matth.* 5. 17. and *Paul* shews, that his preaching of Faith was to establish it, *Rom.* 3. 31. which truth being confirmed by them both in their Practice and Doctrine, sheweth that the breach of the holy Law of God is no less sinful to us now, than it was to them before us.

The second Conclusion is, that though this Law, and obedience there-

thereto, lye on Christians, and be called for from them, yet it is not laid on them as a Covenant of Works, or that by which they are to seek or expect justification; no, but one the contrarie, to overturn self-righteousnesse, by this Doctrine which manifesteth sin, and of it self worketh wrath; which is also clear, in that He is here called, *Our God*, which he cannot be to sinners but by Grace: And also it appears from the Lords owning of this sinful people as his, and his adjoyning to this Law so manie Ceremonies and Sacrifices which point out and lead to Christ; and from his adding the Law on Mount *Sinai*, as a help to the Covenant made with *Abraham*, *Gen.* 17. (which was a Covenant of Grace, and was never altered, as to its substance) in which the people of *Israel* as his Seed, was comprehended: therefore it appears that this was never the Lords intent in covenanting thus with his people that they should expect righteousnesse and life by the adjoyned Law, but onlie that it should be useful in the Hand of Grace to make the former Covenant with *Abraham* effectual: So then though we be bound to obey the Law, we are not to seek righteousnesse or life by the duties therein enjoyned.

The third Conclusion is, that both Ministers in preaching, and people in practising of this Law, would carry with subordination to Christ: and that the duties called for here are to be performed as a part of the Covenant of Grace, and of the obligation that lyeth upon us thereby, and so all our obedience to God ought still to run in that Channel.

If we ask how these two differ, to wit, the performing the duties of the Law, as running in the Channel of the Covenant of Grace, and the performing of them as running in the Channel of the Covenant of Works, or how we are to go about the duties of the Law with subordination to Christ and his Grace? I answer, They differ in these four things, which shew, that these duties are not only to be done, but to be done in a way consistent with, and flowing from Grace: which also follows from this, that in the Preface to the Commandments, he stileth and holdeth himself forth as *Redeemer*, to be the object of our duty, and the motive of it.

1. They differ, I say first, in the End or account upon which they are performed: we are not to perform duties, that life, pardon, or enjoying of God may be meritoriously obtained by them, but to testifie our respect to him who hath provided these freely for us, that we should not rest in duties which are engraven on the Covenant-Blessings.

2. They differ in the Principle by which we act them, 'tis not

in our own ſtrength, as the works of the firſt Covenant were to be performed, but in the ſtrength of Grace, and by vertue of the promiſes of Sanctification, comprehended in the ſecond Covenant, *2 Cor. 7. 1.*

3. They differ as to the manner of their acceptation, duties by the firſt Covenant are to abide their tryal upon the account of their own worth, and the inherent perfection that is in them, and accordingly will be accepted or rejected, as they are conform or diſconform to the perfect Rule of Gods Law; but by the ſecond Covenant, the acceptation of our performances, prayers, praiſes, are founded on Chriſts Righteouſneſſe, and Gods mercie in him, in whom only they are ſweet-ſmelling Sacrifices, and accepted as our perſons are; for he hath made us to be accepted as to both, only in the beloved, *Eph. 1. 4.*

4. They differ in reſpect of the motive from which they proceed; for the great motive of our obedience in the Covenant of Grace, is not fear of threatnings, and wrath in caſe of diſobedience, which by the Covenant of Works is the main thing ſwayes men to duties; nor is it a purchaſe of Heaven to themſelves by their holineſſe, which alſo by that Covenant is a predominant motive of mens obedience; but it is love and gratitude, and that not ſimply to God as Creator, but as Redeemer, as the Text here sheweth, *I have brought thee out of the Houſe of Bondage*: it is that we may ſet forth *the praiſe of him who called us*, and that we may glorifie him that has bought us: where Duties have theſe qualifications, they are conſiſtent with Grace, and ſubſervient to it; but when thoſe are wanting or excluded, Chriſt is wronged, and men turn legal, and in ſo far fall from and overturn Grace.

Theſe Concluſions, as neceſſary Caveats, being laid down, we ſhall propoſe theſe diſtinctions for clearing of them.

1. We would diſtinguish betwixt a Law and a Covenant, or betwixt this Law, conſidered as a Law, and as a Covenant. A Law doth neceſſarily imply no more than, 1. To direct, 2. To command, inforcing that obedience by Authorite; a Covenant doth further neceſſarily imply promiſes made upon ſome condition, or threatnings added, if ſuch a condition be not performed. Now this Law may be conſidered without the conſideration of a Covenant; for it was free to God to have added, or not to have added promiſes, and the threatnings (upon ſuppoſition the Law had been kept) might never have taken effect; but the firſt two are eſſential to the Law, the laſt two to Believers, are made void through Chriſt; in which ſenſe it is ſaid, That by him we are freed

from the Law as a Covenant, so that Believers life depends not on the promises annexed to the Law, nor are they in danger by the threatnings adjoyned to it: Hence we are to advert, when the Covenant of Works is spoken of, that by it is not meaned this Law simply, but the Law propounded as the condition of obtaining life by the obedience of it; in which respect it was only so formally given to *Adam*: This then is the first distinction betwixt the Law, and the Covenant of Works.

2. Distinguish betwixt these Ten Commandments simply, and strictly taken in the matter of them, and more complexly in their full Administration, with Preface, Promises, Sacrifices, &c. In the first sense they are a Law having the matter, but not the form of the Covenant of works: so *Moses* by it is said to describe such righteousnesse as the Covenant of Works doth require, yet he doth not propound it as the righteousnesse they were to relye on, but his scope is to put them to a Mediator, by revealing sin through the Law, *Rom.* 10. 3. In the second sense, it is a Covenant of Grace, that same in substance with the Covenant made with *Abraham*, and with the Covenant made with Believers now, but differing in its Administration.

3. Distinguish betwixt Gods intention in giving, and the Believers in *Israel* their making use of this Law; and the carnal multitude among that people their way of receiving it, and corrupt abusing it contrary to the Lords mind: In the first sense, it was a Covenant of Grace: in the second, it turned to be a Covenant of Works to them; and therefore it is that the Lord rejects, (as we may see, *Isaiah* 1. 11. 66. 2. 3. *Jer.* 7. 22.) their Sacrifices and Services as not commanded, because rested on by them, to the prejudice of Grace, and contrary to the strain and scope of this Law complexly considered.

4. Distinguish betwixt the Moral, and Ceremonial, and Judicial Law; the first concerns manners, and the right ordering of a Godly Conversation: and because these things are of perpetual equity and rectitude, the obligation of this Law, as to that, is perpetual; and therefore in the expounding of it, these two terms, *Moral*, and of *Perpetual Authority*, are all one, and to be taken so. 2. The *Judicial* Law is for regulating outward Society, and for Government, and doth generally (excepting what was peculiar to the people of *Israel*) agree with the Moral Law; this, as given to them, is not perpetual, their polity being at an end. 3. The *Ceremonial* Law is in Ceremonies, Types, and Shadows, pointing at a Saviour to come; this is also abrogate, the substance being come: but

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there is this difference, that the Judicial Law is but *Mortua*, dead, and may, where its thought fit, with the foregoing caution, be used under the New Testement; but the Ceremonial Law is *Mortifera*, deadly and cannot without falling from grace, *Gal.* 5. 2, 4. be revived.

5. When we speak of things Moral, we are to distinguish between things *Naturally Moral*, that is, such (as love to God and our Neighbour, and such like) which have an innate rectitude and holiness in them, which cannot be separate from them, and things *positively Moral*, that have their obligation by a special positive superadded Sanction; so that their rectitude flows not from the nature of the things themselves, as in the former. As for instance, in the fourth Commandment, it is naturally Moral that God should be worshipped, Nature teacheth it; but that he is to be worshipped on such a day particularly, that comes to pass by vertue of his positive Command: The first cannot be altered, the second by the Lord may; but till he alter it, the Authority lyes still on all, and it is equally sin to sin against any of them; though without the positive Sanction, there is no obligation naturally requiring obedience in some of them.

6. The sixth distinction is of the Moral Law in two Tables, first and second; the first contains our immediate worship, service and obedience to God himself, and is comprehended in the first four Commandments; the second contains our mediate obedience to God in all the duties we owe to others, in the last six; they were at first so divided by the Lord himself, for there are Ten in all, *Deut.* 4. 13. From this distinction take notice: 1. That all the Commandments of the second Table are of like Authority with the first, *God spake all these words*; yea, as it appears from *Act.* 7. 38. it was our Lord Jesus. 2. The sins immediatly against the first Table, are greater than those against the second; for this cause, *Matth.* 22. 38. the first is called, the *First and Great Commandment*: Therefore, 3. In Morals (if they be things of the same nature) the duties of the second Table cede and give place to the duties of the first Table, when they cannot stand together; as in the case of love to God, and the exercise of love to our Father and Neighbour, *Luke* 14. 26. *Matth.* 10. 37. when obedience to God, and obedience to our Superiours cannot consist, we are *to obey God rather than man*, Acts 4. 19. and we are to *love the Lord, and hate Father and Mother*, Luke 14. 26. 4. Yet take notice that Ceremonials or positives of the first Table, for a time cede and give place to Morals in the second: as for relieving or preserving

our Neighbours life in hazard, we may travel on the Sabbath day, according to that Scripture, *I will have Mercy and not sacrifice, and the Sabbath was made for man, and not man for the Sabbath*, &c.

7. The seventh distinction (which is ordinary) is of the Commandments into affirmative and negative, as ye see all the Commandments in the first Table are negatively set down, forbidding sin directly; *Thou shalt not have any other gods*, &c. only the fourth is both negative and affirmative, forbidding sin, and commanding duty directly, as also the fifth only, which is the first of the second Table, is affirmative, all the rest are negative.

This distinction is not so to be understood, as if nothing were commanded or injoyned in negative Precepts, or as if nothing were forbidden in affirmative Precepts (for whatever be expressed as forbidden, the contrary is alwayes implyed as commanded: and whatsoever is expresly commanded, the contrary is alwayes implyed as forbidden) but the distinction is taken from the manner of setting them down, concerning which, take these Rules or General Observations for your better understanding, many whereof are in the larger Catechisme.

1. However the Commandments be expressed, affirmatively or negatively, every one of them hath two parts; one affirmative, implyed in negative Precepts, requiring the duties that are contrary to the sins forbidden; another negative, implyed in the affirmative Precepts, forbidding the sins that are contrary to the duties commanded: as for example, the third Commandment, *Thou shalt not take the Name of the Lord thy God in vain*: it implies a Command reverently to use his Name: So, *to remember to keep Holy the Sabbath day*, implies a Prohibition of prophaning it: in which sense all the Commandments may in some respect be called negative (and so a part of the fourth Commandment is negatively expressed, *Thou shalt do no work*) or affirmative: in which respect Christ comprehendeth all the negatives under these two great affirmative Commandments, *of love to God and our Neighbour*: for every Commandment doth both enjoyn and forbid. The like may be said of promises and threatnings, there being in every promise a threatning and in every threatning a promise conditionally implyed: And this may be a reason why some Commandments are negatively expressed: some positively, to shew us that both are comprehended.

2. Though the positive Commandment, or (the positive part of the Commandment) be of alike force and Authoritie with the negative, as to the obligation it layeth on us to duties, yet it doth not

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tye us to all occasions and times, as negatives do: Hence is that common Maxim, that affirmative Commands tye and oblige *semper*, ever, that is, they never want their Authority, and we are never absolved from their obedience; but they do not oblige and tye *ad semper*, that is, in all differences of time we are not tyed to the exercise of the duties enjoyned. Negatives again oblige both *semper and ad semper*, that is, alwayes, and in all differences of time: For instance, in the third Commandment, the affirmative part is to use the Lords Name and Ordinances holily and reverently in prayer, reading and hearing, *&c.* So in the fourth Commandment we are required to sanctifie the Sabbath, by waiting on Ordinances, *&c.* This makes these still duties, so as to pray, hear, *&c.* are still duties: but we are not to be, and should not be alwayes exercised in these duties; for we must abound in other duties also of necessity, and mercy, we must eat, and sleep, *&c.* and when we sleep, we can neither act love, nor fear. Again the negative part is, not to prophane the Lords Name in his Ordinances; this may not be done at any time: The reason of the difference is this, because in affirmatives, we are not alwayes tyed to the acts of Duties and Graces, but to the Disposition and Habit. Habits are a Spiritual Quality, a (*Vis*) or Power fitting and enabling for bringing forth these acts, and for the bringing them forth in the due time and season, when they shall be called for; but in sinful things we are prohibited, not only the habits, but the acts also: the one is alwayes and ever a sin, but the other is not alwayes called for as duty. If any desire Rules to know when a dutie is called for: as for instance, when we are to pray, hear, *&c.* it is hardly possible to be particular in this, yet we may try it by these Generals.

1. Any affirmative Precept binds to present Practice, when the dutie required tends to Gods glorie, unto which every thing should be done (as 1 *Cor.* 10. 31. and when the omission of the duty may dishonour him.

2. When it tends to others edification: and omitting will some way stumble and offend.

3. When some special Providences meet and concur, to give opportunity for such a duty; as for instance, the giving of Alms when we have it, and some indigent person offers, whose necessity calls for it, *Gal.* 6. 10. So when secrecy for prayer is offered, (and no other more necessary duty at that time is called for) which we are to watch unto, *Col.* 4. 2. or when we meet with some special occasion or Dispensation, pointing out to us this or that as a duty called for, such a Providence invites us to the

practice of that duty: for though Providences will not make these things to become duties which are not duties, yet they will serve to time and circumstantiat duties that lye on us, by vertue of affirmative Precepts.

4. Some special occasions and times are set down in the word, as for praying Morning and Evening, for hearing the Word on Sabbath dayes: and in these, and other the like duties, the examples of the Saints, so recorded for imitation in Scripture, would be observed as a Copy and Patern.

5. When they have not such inconveniences with them, as cross and hinder other Moral duties of Edification, Love, &c. for if they do that, they must yield and give place to these: but if no other duty be called for, then they ought to be done: for we should be in some duty. And though such duties be in themselves Moral, suppose praying, hearing, and such others, which might be instanced, yet the timing of them, or going about them at such a time, and in such a manner, is not Moral simply, but as these are by circumstances called for.

6. When without sin such a duty cannot be omitted: and although there be not any inward exercise of mind, or frame of spirit sutable thereto, yet the Conscience calls for it, or there is some one special occasion or other that puts us to it.

3. Observe, that this Rule of Negatives, tying *ad semper*, or obliging in all circumstances of time, is not to be understood, but where the matter is Moral: therefore we would distinguish again betwixt negative Morals, and negative Positives: for positives, whether negative or affirmative, give still place to Morals. As for instance, that part of the fourth Commandment is negative, *In it* (that is, on the seventh day) *thou shalt do no manner of work*; yet sometimes, when necessity calls for it, some manner of works is lawful on that day, because it is only a negative Positive, and not a negative Moral: And so *David's* eating of Shew-bread, was against a negative Command, though not against a negative Moral, but a negative Positive.

4. Take this Rule, that in all Commands, joyntlie and severallie, we would have special respect unto the scope God aims at by them all in general, or by such a Command in particular. Now the general scope is (2 *Cor.* 7. 1. 1 *Pet.* 1. 15. 16.) perfect and absolute holinesse, even as he is holie: and therefore whatever he requires, he requires that it be absolutelie perfect in its kind, as that our love to him be with the whole heart, &c. and so our love to others be as

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to our ſelves: our Chaſtitie and puritie, all muſt be abſolute. (ſee 1 *Tim.* 1. 5.) This rule will teach us what we are to aim and level at: And whatever Expoſition of the Commandments comes not up to this ſcope, is no doubt defective; and by this Rule only can we be helped to the right meaning of everie Commandment; for each of them has its peculiar ſcope, both as to the duties it requires, and ſins it condemns. And by this Rule it is, that our Lord Chriſt (whoſe Expoſition with that of the Prophets is beſt) draws in the leaſt and ſmalleſt branches of filthineſſe to the ſeventh Commandment, which diſchargeth all things contrary to perfect and compleat Puritie.

5. The fifth Rule is, that the Law is ſpiritual, *Rom.* 7. 14. and that not onlie outward obedience to ſuch duties, or outward abſtinence from ſuch ſinful acts is called for; but the Law, having a ſpiritual meaning, calls for ſpiritual ſervice, and that in theſe three: 1. As it requires ſpiritual duties, ſuch as Faith, Fear, Love to God, and to others; right habits, as well as right affections, and outward actions; and therefore *Paul*, to prove the ſpiritualitie of the Law, inſtanceth in the habit of luſt, *Rom.* 7. as a thing thereby diſcharged. 2. The Law is ſpiritual, in that the obligation thereof reaches to the Spirit, and verie inwards of the heart, affections and thoughts, as well as to the outward man: the love it requires, is love with all the Soul; Heart, and Mind. Hence there is Heart-Idolatrie, Murder, and Adulterie, as well as outward, therein condemned. 3. It is ſpiritual, in reſpect of the manner; it requires, as to all outward duties, that they be done to a ſpiritual end, from a ſpiritual principle, and in a ſpiritual way, oppoſite to the carnal way, to which the unrenewed heart of man is inclined; in which ſenſe, we are commanded to walk in the ſpirit, *Gal.* 5. 16. and ſo praying and praiſing, which this Law calls for, is praying and praiſing in the ſpirit, 1 *Cor.* 14. *v.* 14, 15, 16.

6. A ſixth Rule is, that beſide the duty expreſſed, there is more implyed in the Affirmative Commands; and beſide the ſin pitched on, there is more forbidden in the negative Precepts, even all duties and ſins of theſe kinds, in whatſoever degree: As for example, in the affirmative Commands; 1. Where the duty is commanded, all the means that may further it are commanded likewiſe: Hence under care to preſerve our Brother, *Levit.* 19. 17, 18. it is commanded that we ſhould reprove him, &c. 2. Where any thing is commanded as a dutie, all duties of that kind are commanded, as keeping holy the Lords Day, is commanded

manded in the fourth Commandment; there hearing, praying, watchfulneſse all the Week over, and all things belonging unto the Worship of God that day, ſuch as Tithes, that is, maintenance for a Miniſtry, calling of fit Miniſters, building Churches, &c. are required, though they be not all duties of that day. 3. Where a dutie is required, the owning and ſutable avowing of that duty is required alſo; and ſo believing in God, and the profeſſion of Faith are required in the ſame Commandment, *Rom.* 10.10. 4. Where the dutie of one Relation is required (as of Childrens ſubjection) there is required the duty of the other Relation, (as of Parents) yea, and alſo of all under that name.

Again, in negative Precepts, obſerve: 1. Where great ſins are forbidden, all the leſſer of that ſort are forbidden alſo; as under Adultery, Murder and Idolatry, all light, obſene, Whoriſh words, wanton looks, unchaſte thoughts, revenge, raſh anger, wordly affections, &c. are forbidden; and they are comprehended and prohibited under the groſſeſt terms, to make them the more deteſtable, odious, and dreadful. 2. All means that may prevent theſe ſins are commanded, and all ſnares, or occaſions, or incitements to them are prohibited. 3. Where any ſin is forbidden, there the leaſt ſcandal about it, or the leaſt appearance of the guilt of committing it, is forbidden alſo; for God will have his people holy, and ſhining in holineſſe, unſpotted, and without ſcandale, and abſtaining not only from all evil, but from all appearance of it, 1 *Theſſ.* 5.22. 4. We are not only forbidden the committing of ſuch ſins our ſelves, delighting in them, and inclining to them, but accounting light or little of them in others; yea, we are commanded and ought to mourn for them, when committed by them.

The 7. Rule is, whatever duties lyes upon others, we are commanded in our places to further them in it, as Maſters are to further their Servants, Husbands their Wives, one Neighbour another, by advice, direction, incouragement, prayer, and other helps as in the fourth Commandment is clear, where the Servants duty, and the ſtrangers, is impoſed on the Maſter; and whatever ſin is diſcharged in our ſelves, we are diſcharged any manner of way to partake in the ſame with others, whether by advice, example, connivance, miniſtring occaſion, or by ſporting and laughing at it in them; for ſo the Rule is, 1 Tim. 5.22. *Keep thy ſelf pure, partake not of other mens ſins*: Men may be free themſelves, as to their own perſonal breaches, and yet highly partake of others breaches of the Law.

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8. The breach of one Commandment virtually breaks all; there is such a connexion and linking together of the Commandments, that if the Authority of God be slighted in one, it is so in all, *Jam.* 2. 10. 1 *John* 4. 20.

9. One thing may in divers respects (as an end or means) be commanded or forbidden in many, yea in all the Commandments, as ignorance and drunkenness are, because they disable for all duties, and dispose to all sins: Of this kind is idleness also; and so knowledge, sobriety, watchfulness, &c. are commanded in all the Commandments; for without these men are unfitted and incapacitated for performing any commanded duty.

10. The tenth and last Rule is, the Law is holy, just, and good, therefore the least motion against it, or discontentment with it, is sin, *Rom.* 7. 12. In sum: take these few watch-words concerning the obligation of the Law.

1. That it obligeth to all duties, and to all sorts of duties, publick, private to God, to others, and to our selves: and that words, actions, gestures, yea thoughts, and the least motions of the heart, come under its obligation: his Commandment is exceeding broad, so that there is nothing so little, but it ought to be ruled by this Word, and that in all persons of all Ranks, whether as to doing or suffering.

2. That it obligeth to the right manner of duties, as well as to the matter, and to every thing that belongeth to duties; and thus in its true extent it reacheth to the forbidding of all the sins that are contrary to duties commanded.

3. That it obligeth the whole man, the outward, in deeds, words, gestures, and appearances or shews; the inward, in the understanding, will, affections, memory, conscience; and so it requires that the mind, will, and whole nature be sanctified, and conform to all these Commands.

4. That it obligeth to obedience in all these alwayes, and in the highest degree, so that the least disconformity in habit or act is a transgression, the obedience it requires is perfect in all these respects, that not only there must be no breach of any of these Commands directly, much lese a continuance in a breach; but that also, 1. There must be no appearance of breaking them, 1 *Thes.* 5. 2. 2. There must be no consent to break them, though it come not forth to act, *Matth.* 5. 28. There must be no casting our selves in the way of any temptation or snare, whereby we may be inticed or occasioned (to speak so) to break them; as *David* was by his looking on a woman, 2 *Sam.* 11. 2. which *Job* guards against, *Job* 31.

verſes 1, 4. there muſt be no corrupt motion, affection, or inclination to evil, even where it gets not aſſent, there muſt be no tickling of delight in the thing, though the heart dare not conſent to act it, nor any diſcontentment with the reſtraint that keepeth from ſuch a thing, or ſecret wiſhing that ſuch a thing were lawful: but on the contrary, we muſt account every commanded thing right, *Pſalm* 119. 128.

5. The involuntary motions of the mind which never get aſſent to any of theſe evils, nor are delighted in, yet even theſe are prohibited by this Law; becauſe they flow from a corrupt Fountain, and are the Evidences of diſconformity to Gods Image in our nature, and they ought not ſo much as to be in us. Hence doth the Apoſtle complain of luſt, *Rom.* 7. though reſiſted by him.

6. It reacheth not only to ſtreams of actual corruption, but to the Fountain of original ſin, whereby we entertain within us the ſeed and incentives unto actual evils that contradict this holy Law. By all which we may ſee what holineſſe it calls for, and how often (if we were examined in all the Commands by theſe Rules) we would be found defective and faulty: and what matter of humiliation and repentance we may have for what is paſt, and what challenges we may have hereafter from this Law; with what need of continual applications to the Blood of Sprinkling, and of Waſhings in that open Fountain, to the houſe of *David*, and Inhabitants of *Jeruſalem*, for ſin and uncleanneſſe; and what need of endeavours to have our ſteps ordered more exactly according to it.

Before we cloſe the Preface, I ſhal firſt add two diſtinctions more, then two more Rules: 3. Give you ſome Scriptures for your memories cauſe. 4. Give ſome directions or helps to thoſe who make conſcience to ſtudy this Law. 5. Anſwer and clear a ſpecial caſe.

1. Then, ye would diſtinguish betwixt this Law, as given to *Adam*, and as given to *Iſrael*; for, as given to him, it was a Covenant of Works; but, as given to them, it's a Covenant of Grace; and ſo from us now it calls for Goſpel-duties, as Faith in Chriſt, 1 *Tim.* 1. 5. Repentance, Hope in God, *&c.* And although it call for legal duties, yet in a Goſpel manner; therefore we are in the firſt Commandment Commanded to have God for our God, which cannot be by ſinners obeyed, but in Chriſt Jeſus; the Covenant of Works being broken, and the tye of Friendſhip thereby between God and Man made voide: ſo that now men, as to that Covenant, are without God in the World, and without Chriſt and the Promiſes; *Epheſ.* 2. 12. 13. And ſo our having God for our God,

(which is pointed at in the Preface to the Commandments) and Christ for our Saviour, and closing with his Righteousneſſe, and the Promiſes of the Covenant (which are all Yea and Amen in him) muſt go together.

2. Diſtinguish betwixt the divers Adminiſtrations of the Covenant of Grace, and of the Law, in reſpect of Poſitives, falling under the ſecond Commandment; for that Commandment tyed the *Iſraelites* before Chriſt to Circumciſion, Sacrifices, the ſeventh day of the week, and other Ceremonies agreeable to the Adminiſtration of the Law, and Covenant of Grace then; but now it forbiddeth them to us, and requireth other duties; for the Prieſthood being changed, there is of neceſſitie a change alſo of the Laws belonging thereto; yet that Commandment, as a part of the Moral Law, doth perpetually oblige and tye to worship God, and none other, and that according to the manner which he preſcribes.

Next unto the Rules already laid down, for the better underſtanding of the Commandments, we add two more.

The firſt is, that the Commandments are ſo to be expounded, as that none of them may contradict another; that is, there is nothing commanded in one that is forbidden in another, or contrary; one duty doth not juſtle with, nor thruſt out another, but they differ only; and then two duties coming together, in that caſe one of them ceaſeth to be a dutie for that time; as is ſaid in that diſtinction of affirmative and negative Commands.

The ſecond Rule is, that all theſe Commandments bind and call for obedience from men, according to their places, and other qualifications and circumſtances: The fifth Commandment calleth for one thing from a Magiſtrate, another from a Subject; a Magiſtrate is to edifie one way, a Miniſter another, a private Chriſtian another; a Servant is one way to reprove his fellow-ſervant, a Maſter another way; The Law requires more from a man of parts, power and riches, than from another, as to exerciſe and improvement of theſe gifts: The Law being juſt, has in it a proportionableneſſe to places, parts; *&c.* and ſets bounds to ſtations, but alters them not, nor confounds them.

3. For the help of your memories, and that ye may have theſe Rules more obvious, ye may draw them all under theſe five Scriptures.

The firſt Scripture is, *Pſal.* 119. v. 96. *Thy Commandment is exceeding broad*; which though it be more extenſive in its meaning, yet it doth certainly include this Law, which in an eſpecial

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way is *the Commandment*, and in the large and comprehensive meaning thereof is *exceeding broad*; for it takes in the fulneſſe and extent of the whole Law, in its obligation, as to all things, perſons and duties of all ſorts.

The ſecond Scripture is, *Rom.* 7. 14. which ſpeaks to the ſpirituality of the Law in the obedience which it calleth for, *the Law is Spiritual.*

The third Scripture is, *Rom.* 7. 12. which ſpeaks the perfection of its nature, *the Law is juſt*; therefore fretting againſt what it commandeth, or wiſhing it were otherwiſe, is a breach thereof; *It is holy*; therefore to be diſconformable unto it, is to be unholy; it is good, and therefore it ought to be loved and dilighted in.

The fourth Scripture is, 1 *Tim.* 1. 5. and it ſpeaketh the great end of the Law; *The end of the Commandment is Charity out of a pure Heart, and a good Conſcience, and Faith unfeigned*; which threefold End ſpeaketh out the abſolute purity and holineſs called for in our love to God and others, ſo as to have a good conſcience in this before God; all which muſt flow from unfeigned Faith without preſumption, reſting on Jeſus Chriſt, who is in this ſenſe the end of the Law.

The fifth Scripture is, 1 *Tim.* 1. 8. *The Law is good, if a man uſe it lawfully*: and this guards againſt abuſing of the Law, and puteth us to the lawful uſe of it: There are extreams in abuſing the Law: as 1. When it is uſed to ſeek Righteouſneſſe by it. Again 2. When the Authority of it is pretended for ſomething it warrants not, ſuch as the Traditions of the Fathers, *Matth.* 15. ſeeking of Salvation by the Obſervation of Circumciſion, *&c.* 3. When its Authority in practice is denied. 4. When it is turned from practice to vain ſpeculations and queſtions. 5. When it is ſo uſed as it deters and ſcares from Chriſt. 6. When it is ſo made uſe of, as it oppreſſes and diſcourages a Believer, for whoſe ſake (1 *Tim.* 1. 19. it was never made or appointed, as to its threatnings and condemning Power: And laſtly, in a word, when it is not uſed to the end and in the manner expreſſed in the former Scriptures.

Fourthly, Becauſe the ſtudy of this Law is ſo ſingularly uſeful, we not only preſs and commend it, but add further ſome few directions, whereby we may be helped rightly to uſe it, and to gnard againſt the abuſe of it in our hearing and reading of it.

1. The firſt direction is, Ye would look on it as God's Word and take it as if ye heard himſelf from *Sinai* pronounce it, that ſo ye may tremble, and be more affected with holy fear when ever ye read, hear it, or meditate upon it; for ſo was the people affected when it was firſt promulgate.

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2. Be much in prayer for grace to take up its meaning; *David* (*Psal.* 119. 18. &c.) prayed often for this, and thought it not unbecoming a King, yea a believing King, and a Prophet, to ſtudy this Law; and pray much for opened eyes to underſtand the meaning thereof.

3. In your reading, ſeek to underſtand, ſo as to practiſe it; for that is the end of knowledge, and the end of the Law it ſelf aims at, *Deut.* 5. 1, 2. We knowing no more in God's account than what we endeavour honeſtlie to practiſe; and not aiming at practice, indiſpoſeth both for underſtanding and practice, and makes men exceeding careleſſe.

4. As ye hear and learn any thing to be dutie or ſin, reflect on your ſelves, and try whether that be ſin in you, and how far short ye are in that dutie; for this is the proper uſe of the Law, to reveal ſin and tranſgreſſion, *Rom.* 1. 18. and therefore it is called a *Glaſs*, *Jam.* 1, 23. 24. and ye would look in it ſo as ye may know what manner of perſons ye are, and may know what ſpots are upon you.

5. When the Law diſcovers ſin, ye would open your Boſom to let in Convictions; for the Law entered that ſin might abound, not in practice, but in ſenſe, feeling, and conſcience, *Rom.* 5. 20. and follow theſe Convictions by Repentance, till they neceſſitate you to fly to Chriſt, and leave you there.

6. Take help from Chriſt's Sermons, and the Prophets, to underſtand this Scripture, for they are the only Canonical; and therefore the beſt Commentary upon the Commandments: yet ye would not diſpiſe the light holden forth in humane writings, ſuch as the larger Catechiſm, which is very full as to this, and if conſcionably improved, will prove exceeding profitable for your inſtruction.

Laſtly, The Grave Caſe that we would ſpeake unto, before we enter particularly on the Commandments is, Whether any of theſe Commandments may be broken in our ſleep, by Dreams, Imaginations, Actions, &c. which otherwiſe are unlawful? or whether, when a man is ſleeping and dreaming, he be ſubject to the Rule of the Law, and if its obligation extend to him even then? This queſtion hath its own difficultie; and although it be not good to be curious in it, yet it wants not its own profit, as to the peace and quietneſſe of God's people, or to their humbling and ſtirring up unto Repentance, if it be rightly decided. I know almoſt all run on the negative, as if men were not in the leaſt guiltie of ſin by ſuch Dreams, upon this ground, becauſe they are not then in a capacitie to uſe and exerciſe their Reaſon, but that they are in this caſe as mad, diſtracted, or frantick men. I deſire to be ſober in ſpeak-

ing to this; yet I ſhall adventure to ſpeak my mind a little about it with the reaſons of it.

And 1. We ſay there is a great difference betwixt ſleeping dreaming men, and mad-men. 1. Becauſe madneſſe is wholly in it ſelf penal, and is a diſeaſe following ſinful man as other diſeaſes but ſo it cannot be ſaid of ſuch dreaming; for as ſleep was natura (there being before *Adam*'s Fall a Day and a Night as well as now and there being an inſtance then of *Adam*'s ſleeping) ſo muſt drea ming be, being procured by the reſtleſneſſe of the Fancy, and th roving of the Imaginations, which is ſome way natural; but tha men dream of ſuch ſubjects, or that their dreams are of ſuch a natur (as filthy or prophane) ſeems clearly to follow ſin, which dreamin ſimply doth not; and therefore man is not ſo paſſive in this, as i madneſs. 2. Becauſe in dreams men have more uſe of Reaſon tha in madneſſe, though (as the School-men ſay) that uſe be imperfect yet as they grant (and Experience confirmeth it, and *Auguſtine lib.* 10. *Conf. ff.* acknowledgeth it in himſelf (men may reaſon an debate in ſleep, yea ſometimes reject ſome motions, and though dreaming, yet not give conſent unto them; and that upon reaſon which at other times poſſibly they will imbrace. Hence is it tha there is a ſort of ſuitableneſſe and likeneſſe betwixt mens dreamings and their rational actings when waking; children and mad-men or men in a diſtemper, having more fooliſhneſſe and leſſe reaſon in dreams, than theſe who have more uſe of reaſon; but wiſe men i a diſtraction, and natural fools, have no ſuch difference then. Be ſide, we conceive that dreaming is more proper to reaſonable me than Beaſts, and to men that have exerciſe of reaſon than to child ren, but madneſſe may be in all. 3. Becauſe a mans former carri age in moral things hath much more influence on his dreams whe he has clear uſe of reaſon, than it can be ſaid to have upon him whe in madneſſe, as to the things committed by him in it. 4. Neith is it without ſome weight, that under the Law, *Levit.* 15. *Deut.* 2 10. Sacrifices and Waſhings were appointed for ſome ſins commi ted in ſleep and dreaming (whatever they be in themſelves) whic were not appointed for the ſins of ſuch as were frantick: All whic put together, and duely conſidered, we cannot look upon ſins. mean things otherwiſe unlawful, in dreaming, and ſins in diſtracti on, as equal.

Yet ſecondly, there be ſome things that we willingly grant this matter: As 1, That we do not comprehend under theſe ſin ful dreams every paſſing tranſient thought or motion in ſleep, whic ha

has meerly an idleneſſe and unprofitableneſſe with it, which though it might be poſſibly be ſinful in men waking, (when they should aim in the leaſt thought at ſomething edifying) yet we think dreams that are meerly (ſo to ſay) negative, that is, not ſinful on the matter, are not to be accounted ſins; nay, nor yet ſins hiſtorically, as it were, objected to the fancy, or only objectively propoſed; I ſay they are not ſinful, becauſe mans fancy at ſuch a time is open to ſuch Repreſentations, and cannot hold them out, eſpecially ſeeing they may poſſiblie be carried in by the Devil; who certainlie waits theſe times; but there are other ſinful dreams, ſuch as that ſpoken of, *Levit.* 15. through occaſion of which there is effuſion of ſeed, riſing in paſſion, delighting in revenge, it may be (as we have heard) to the committing of ſome act; ſuch have (as it were) a more deliberate conſent with them, and ſometimes delight, yea ſometimes external motion of the bodie endeavouring the accomplishments of its deſires: in all which it ſeems hard to ſay, that a man is paſſive only; and when they ſubject of the dreams are ſuch things as a naturall Conſcience will ſcar and tremble at, it is of theſe we ſpeak.

2. We conceive there is a great difference, as to degrees of ſinfulneſſe, betwixt ſuch ſinful motions, deſires, delectations, &c. that are in a waking man, and the ſame in one aſleep; the guilt is much leſs by manie degrees in the one, than in the other.

3. A difference is to be made betwixt groſs ſins objectively repreſented to the fancy in ſleep, and the ſame ſins which are not onlie ſo repreſented, but alſo have more ſetled motions following thereon.

4. There is a difference alſo betwixt diſtempered men in their dreams of this kind, and men who are ſober, and well at themſelves; yet we cannot but incline to think, that there is ſome guilt that may and ought to be repented of in ſuch dreams, and ſo that men may in their ſleep ſin againſt theſe holie Commandments, ſeeing that in *many dreams*, as in manie words, *there are divers* (even ſinful) *vanities*, *Eccleſ.* 5. 7.

This Truth is ſomething clear from the grounds alreadie laid down; but we ſhall for further clearing and confirming of it, add theſe following Arguments. The firſt is this.

1. That tickling delight, as an evil againſt the Law of God, is a fruit of original ſin, which ſin infects all our imaginations, and makes them evil, *Gen.* 6. 5. yea, they are the flowings out of habitual luſt, which is now natural to us, and if they be a Fruit of that Tree, or a Daughter of that Mother, muſt they not be of the ſame nature, and ſo ſinful? and that they muſt flow from

Original sin, may thus be made out; That none can imagine such dreams to have been incident to *Adam*, in the state of Innocency, while all was pure, even though sleep and dreams were natural to him: And this may be confirmed from that one Maxim of the School-men, that *Adam*'s Innocency was capable of no deception, nor of any thing which might make him sad, either sleeping or waking; but such dreams certainly imply both. If it be said, such dreams may be from an external cause, as the Devils objecting such and such things to men in sleep: I answer, I grant in part it may be so; but 1. Though he object them to us sleeping as well as waking, yet it is we that entertain these objected Representations, it is we that delight in them, and move by them, though tempted thereto by him: we may say, he is Father, and as it is, *Act.* 5. 3. *he filleth the heart*, and furnisheth fewel; but we are the Mother (I say, it is our corruption) that bringeth forth; and can any say, that if there were no corruption within us, that these would be so intertained; 2. Though they come from him as an external cause, yet considering that our nature is inclined to such things, so that Powder or Flax taketh no sooner with Fire cast into them, than our corrupt nature doth with these temptations: Is it possible to imagine that a Dart of temptation should be thrown in, and not at least awake and stir the savour of corruptions? Indeed pure nature in our Blessed Lord (who was without Original sin) was like water presently to quench all such Fiery Darts. 3. If they come from the Devil, to what end can he object them to men? it must either be, because they are sinful, that being his aim to defile them thereby, & draw them to sin; or because they are troublesome and heavie to men, he having delight also in mens misery; but such dreams are no way weighty and troublesome to the most part of men, that therefore is not his aim, nor would they be so much burdensome to others, were it not from their apprehension of guilt under them; and therefore Satan's aim must be thereby to defile men with sin.

2. Argument which confirmeth the former, (and let us consider it with reverence) our blessed Lord Jesus was made in all things like unto us, except sin: none of the fruits of Original sin, which are sinful, are to be found in him; and yet, I suppose, none can without horrour imagine such dreams to have been incident to him, or that his absolute Holiness was capable of them. He is the only instance of one free from original sin, yet may he be supposed lyable to any other penal thing, excepting, 1. What implies sin. 2. What implies distempers and infirmities in the contemperature and constitution

ſtitution of his body from inward cauſes, becauſe he had no inward cauſe, being free of ſin, as *Adam* before his Fall; and therefore not naturally (I mean from inward principles, or neceſſity, as we are) ſubject to ſickneſſe or death.

3. The third Argument is, That men are often acceſſory to theſe ſinful dreams themſelves, either, 1. By exceſſe, diſpoſing themſelves to ſuch inclinations; or 2. By a looſe mind that delights in following ſuch things throughout the day in their more reaſonable meditations, and more determinate purpoſes: it being ordinary, that dreams follow much the conſtitution of the body, or the habitual ſtrain of our Practice: in which reſpect, mens Callings, or particular imployments, will run up and down before the Fancie in their ſleep, and ſo their ſinful exerciſes alſo: or, 3. By not praying to God to guard againſt them, and neglecting to preſſe more after mortification for that end: or, 4. By not being ſutably affected with them after they are paſt and gone: In which caſes, even the School-men (who are not the moſt rigid and tender Caſuiſts) will grant (all things being conſidered) ſin to be *ex conſequenti* in dreams: and we ſuppoſe few fall in ſuch dreams, who may not in one circumſtance or other read their acceſſion to ſin therein: and though our frame and conſtitution be in it ſelf natural, yet that it ſhould incline us ſleeping or walking to any thing ſinful, that is and muſt be from corrupt nature, ſeeing it clearly ſpeaketh the inordinateneſſe of our natural inclination.

4. The fourth Argument is from the Law of Waſhings and Sacrificings for the ſin of uncleanneſſe in mens dreams, when they paſſe ſeed in their ſleep, which ſeemeth to ſay thus much, that both ſleeping and waking men ſhould be holy: and although there be ſacrifices and cleanſings appointed for ſome things that are not morally ſinful, as the touching of a dead body, having Leproſie, &c. yet ſimply to ſay ſo of the caſe in hand were hard: For, 1. If it be ſaid, there was no moral ſinfulneſſe in that kind of pollutions, what then could theſe Sacrifices and Waſhings ſignifie? If any ſay, as they muſt ſay, they looked to ſecret actings of original ſin, it doth confirm what we have ſaid: But 2. Is there in any ſuch things as are not accounted ſinful in themſelves, ſuch a dependency upon, or likeneſſe to any Commandment, as there is in that which is mentioned, *Levit.* 15. to the ſeventh Commandment, to which it ſeemeth to have a direct reference?

5. The fifth Argument may be taken from the extent of the Law, which reacheth to the whole man, outward and inward,

ſoul heart, mind, and if to the whole man, then why not to the fancie, memorie, imagination, &c. And we are ſure when Spirits are made perfectly conform to the Law of God, there will not be found in them any ſuch fancie imaginable as conſiſtent with it: Beſides, doth not this Law oblige and tye alwayes? even ſleeping men (as we conceive) are under the negative Precepts of it; that is, although they be not bound to pray and hear in their ſleep, yet they are bound not to Murder, nor commit Adultery, &c. in their ſleep; and the more renewed and holy Chriſtians are in their ordinary walk, ſo are they in their dreams; and even in this, ſanctified perſons differ from unrenewed ones.

6. The ſixth Argument is this, we ſuppoſe theſe grounds that prove involuntary luſt in the firſt motions thereof, and before they can come to conſent to be ſin, will infer theſe motions in ſleeping men (of which we ſpeak) to be ſinful alſo: For 1. Though theſe motions of luſt be involuntary, and weaken not the deliberate uſe of Reaſon more than the other: And 2. Though they be in the Regenerate wreſtled againſt, and not approved more than the other, yet becauſe theſe are not according to reaſon, (though not brought forth by it) and not anſwerable to that ſimple purity and Angelick holineſſe which ſhould be in man, and it is hard to imagine the moſt paſſing motions of luſt, running never ſo ſwiftly through us, not to leave behind them ſome dreg of defilement by reaſon of our corruption, that ſideth ſtill in leſſe or more with temptation (which cannot be ſaid of ſins objected by the Tempter to our Lord) and ſuch luſts, or motions of luſt, have ſtill by the Orthodox, according to *Paul's* Doctrine, *Rom.* 7. been thought ſinful upon the foreſaid reaſons; and we ſee not but theſe ſame reaſons will hold here.

Laſtly, we add, that generally the Conſciences of the Godly look on this kind of practices, although committed in ſleep, with horrour, and no reaſoning or diſputing will truly quite them, till they be humbled before God under them, and yet they uſe not to be ſo troubled in other things that are meerly Ceremonial: How doth *Auguſtine* complain of this, yea confeſſe and lament it? *Confeſſ. lib.* 10. *cap.* 30. (though elſe-where he accounts it no ſin) yet he cryes out of it, and that he thought it a mercy, that he had not done what in ſleep he conſented to act, *Reperimus nos non feciſſe, doleamus tamen quoquo modo in nobis factum fuiſſe*, It grieves him that it ſhould be any way done in him, and he aggregeth it thus, that he had not alwayes rejected theſe as ſometimes he had done: And do not the Godly ſometimes in their ſle-

make oppoſition to theſe motions? and how often do they in prayer wreſtle againſt this evil, and that (as I conceive) from another apprehenſion of it than ſimply becauſe of any puniſhment or affliction that is in it? for many things more afflicting do not ſo affect them; and yet even theſe know the reaſons that are made uſe of againſt the ſinfulneſſe of it, which maketh me think there is ſomething directly againſt Conſcience and Purity in theſe ſinful actions or motions.

To conclude, ſure we are, this Opinion is not unſuitable to the end of the Law, and that abſolute Purity and Angelical Holineſs God calleth for in it; namely, that not only when we are awake we are to be ſtill with him, but that our ſleep ſhould not break our Communion with him: And certainly: it is moſt ſafe for man to humble himſelf under the ſenſe of his ſinful nature; and the ſad neceſſity of ſinning, both waking and ſleeping, he hath brought on himſelf; that thereby he may the better preſs on himſelf the neceſſity of a Mediator for Righteouſneſſe: which are the great ends and uſes of the Law.

We come now more particularly to the words which the Lord himſelf ſpoke, concerning the number of theſe Commandments, and general ſcope of them (as hath been ſaid.) There is no queſtion, but there be four things we would ſpeak a little to, for further clearing of the Text, before we come to ſpeak particularly to the firſt Commandment. The firſt is, whether theſe words, *I am the Lord thy God*, &c. be a part of the firſt Commandment, or a Preface to all the Ten? *Anſw.* We think it is a ground laid down for preſſing and drawing forth our obedience to all the Commandments, yet it hath relation more eſpecially to the firſt Commandment, as the negative expreſſion there cleareth, which is, *Thou ſhalt have no other Gods before Me*: that is, no other than *Me*: what *Me*? even *Me the Lord thy God that brought thee out of the Land of Egypt*: So then, there is a ſpecial relation betwixt this Commandment and the Preface, as including the poſitive part of this negative Commandment, and it doth eſpecially clear theſe three things.

1. What is the right object of worſhip? it is *Jehovah*, *Elohim*, *the Lord*, that ſheweth the Unity of the Divine Eſſence: for ſo *Jehovah*, being a word in the ſingular number, is ordinarily look't on as pointing out this: then *Elohim*, which is a word in the plural number, ſpeaketh the plurality of Perſons in the God-head: ſo that the Lord commanding and requiring obedience, here is one God, and three Perſons.

2. It cleareth what is the right Channel in which our service should run, it is the Channel of the Covenant, our obedience is to be directed, not to God abstractly considered, but to God as our God, *I am the Lord thy God*, saith he, and thy God by Covenant: so the expression is, *Deut.* 28. 58. *That thou mayest fear the glorious and fearful Name*, THE LORD THY GOD. This maketh our service and worship sweet and kindly; and without this relation there can be no acceptable service performed by sinful man to God: and that relation (that by the Covenant of Works once stood betwixt them) being broken, it saith it must be made up again; which only can be done in Christ: and it saith also, that this relation to God in him, and obedience to the Law, can consist well together.

3. It cleareth what is the right and great motive of obedience, to wit, the benefit of Redemption, love and thankfulness, upon that account, constraining to the performing of these duties that are commanded, that they may be done willingly, and in a chearful manner.

Secondly, It may be asked, why the second Commandment, and the fourth Commandment, have reasons pressing obedience annexed to them, which none of the other hath, at least expresly set down by the Lord? *Ans.* This may be a reason, because all the other Commandments are by the Law of Nature determined in mens Consciences, and the sins against them are by Natures Light seen to be evil; but the substance of these two, to wit, what way he will be worshiped in externals, and on what day as the solemn time of worship, being determined by Gods positive Law, they are not so impressed on mens Consciences as the duties required in the other Commandments are; therefore the Lord addeth reasons to each of these to perswade to the obedience of them. As to the second, *I am a jealous God*; and therefore will not admit of any the least appearance of declining from me; even in externals; and to the fourth; keep the Sabbath day, for I have put a difference betwixt it and other days, though before there was none, which is further amplified in the Text: Now by this reason (which is also given by the School-men) it may appear, that the second Commandment concerning outward worship, according to our way of distinguishing them, is distinct from the first, which requireth the inward worship due to God: for the first Commandment is Moral-Natural, and can never be altared, and has as much impression on a Natural Conscience as any; and therefore, according to this ground, needed no reason.

Thirdly, It may be obſerved alſo, that ſome Commandment have Promiſes added to them, which others have not; not that any Commandment wants implied incouragements, but in ſome they are expreſſed, as in the ſecond. *He ſheweth mercy to thouſands, &c.* and in the fifth, *That thy dayes may be long, &c.* The reaſon given why Promiſes are particularly expreſſed in theſe two, is, that obedience to theſe two ſeemeth to bring moſt hurt to men, and is moſt contrarie to their corrupt wills and affections; it ſeemeth not ſo prejudicial, nor is it ſo obnoxious to the hatred of the World, that men love God, and fear him in their hearts, &c. as it is outwardly to confeſſe him before men, and that by adhering cloſe to the true manner of worshipping him: This maketh men obnoxious to perſecutions, croſſes, loſſes, &c. to be ſeriouſly taken up in the externals of godlineſſe, ſometimes bringeth much prejudice with it, and is to many troubleſome, and ſo to be obedient to Superiours, and tender of Inferiours, is not eaſily condeſcended unto; therefore God, to counterballance the difficulties that accompany the obedience of theſe two Commandments, hath added Promiſes to them, the more to incourage and ſtir up to the obedience of them.

The fourth thing we would take notice of is, that ſome Commandments have threatnings expreſſed in them, which others have not, as the ſecond, and the third, not that any Commandment wanteth implied threatnings; but the reaſon is, becauſe men ordinarily count light of the breach of theſe two Commandments, if they be (as they think) honeſt at the heart, though they be verie negligent and careleſſe in many outward things; and though in the manner of worship they be very ſlight and perfunctorious, yet if it be to the true God, they think the leſs of it: And ſo alſo men are given to count very light of reverent uſing God's Holy Name; therefore he hath put a threatning to both theſe Commandments, to make men know, he will not ſo eaſily paſſe them, as men oft-times imagine; and that all theſe three, reaſons, promiſes, threatnings, are added to the ſecond Commandment, it doth very clearly and convincing ſhew of what concernment that Commandment is, and how ready men are to break it; and that there is ſpecial conſideration and regard to be had to it, ſo far is it from being to be attempted to be expunged out of the number.

EXOD.

EXOD. 20. 3.

Thou shalt have no other Gods before Me.

IN this first Commandment we may consider these two: 1. The thing commanded. 2. The qualification of the Command.

The thing commanded is negatively set down, *Thou shalt have no other Gods*, directing to the right object of worship, and differencing the true God from all supposed Gods: for though there be but one God, yet are there many who are *called Gods*, 1. *Cor.* 8. 4, 5, 6. The qualification added, is in these words, *before me*, which tend not only to the aggravation of the sin here discharged, as being done in his presence, and done, as it were, in contempt and despite of God, who alwayes sees: but especially to shew the extent of the Prohibition, that it tyeth up not only from outward Idolatry, but even from that which is inward and secret, and that men see not, and is known to God only: and so this Commandment requireth not only external Worship, but that which is inward and spiritual before God. Hence the scope of this first Commandment lyeth clearly in these two things, (wherein it differeth from the second) to wit, 1. That it sheweth who is the right object of Worship, and directeth men thereto. 2. That it regulateth mens internal worshipping of God, and calleth for that: whereas the second Commandment supposeth both these, and directeth as to the *manner* of worshipping the true God in externals, and regulateth these.

This Commandment, as all the rest, hath a positive part requiring something, and a negative part prohibiting something: We shall in the first place, speak to what is required here, and we take it up in these three things.

1. And first, it requireth the right knowledge of God; for there can be no true worship given to him, there can be no right thought or conception of him, or faith in him, till he be known: He must be known to be one God in Essence, *Deut.* 6. 4. and three Persons, 1 *John* 5. 7. He must be known in his Attributes and Essential Properties, Infiniteness, Immensness, Unchangeableness, Eternity, Omnipotence, Omniscience, Wisdom, Goodness, Justice, and Faithfulness: He must also be known in his special works, whereby his Soveraignty and Majesty appeareth, as his works of Creation, Providence, Redemption, and what concer-

neth it; as the Covenant of Grace, and its terms; the Mediator, and his Offices: no service or worship can be offered to God, nor can we have any ground of Faith in him, without some measure of distinct knowledge of these.

2. It requireth from us a suitable acknowledging of God in all these his Properties: As 1. That he be highly esteemed above all. 2. Loved. 3. Feared. 4. Believed, and trusted in. 5. Hoped in. 6. Adored. 7. Honoured. 8. Served, and obeyed. And so, 9. He must be the Supreme end in all our actions, that should mainly be aimed at by us.

3. It requireth such duties as result from his Excellency, and our acknowledging him to be such a one: As 1. Dependance upon him. 2. Submission to him, and patience under crosse Dispensations from him. 3. Faith resting on him. 4. Prayers put up to him. 5. Repentance for wronging him. 6. Communion, and a constant walking with him. 7. Delighting in him. 8. Meditating on him; and such other as necessarily may be inferred as duties incumbent to Creatures in such a relation to such a God, whose Excellency and Worth calleth and inviteth men to all suitable duties.

Next, it is necessary that we add some Advertisements to these Generals.

And 1. That the Commandment requireth all these, and in the highest and most perfect degree.

2. That it not only requireth them in our selves, but obligeth us to further them in all others, according to our Places and Callings.

3. That it requireth the diligent use of all means that may help and further us in these; as Reading, Meditation, Study, &c.

4. That these things which in some respect may be given to Creatures, as love, fear, &c. yet when they are required as duties to God, they are required in a far more eminent way; so that Creatures must yield and give place when God cometh in competition with them in these; and these things which are proper to God, as resting on him, adoring of him, are to be given to no other.

5. All these things are so required, as none of them thrust out another; but that all so consist, as every duty may keep its own place, without prejudice to any other.

In the next place, we would consider the negative part of this Commandment, for the extent thereof will be best discerned by considering what is forbidden therein, and how it may be broken: It is indeed the Commandment, in reference to which, beyond all the rest, almost the generality of men think themselves

most

moſt innocent; and yet upon tryal it will be found, that men a
moſt guilty of the breach thereof: We may look upon the breach o
this Commandment more *largely*, as God is any way wronged
that which is his due; or more *ſtrictly*, as it relateth to that whic
is more properly Idolatry.

Being more largely conſidered, it is broken two wayes.

1. When what is proper and Eſſential to God, is denied to hi
in effect, or practically: as when he is not accounted Eternal, Om
nipotent, one bleſſed God in three perſons: And thus men are guil
ty, either in Opinion or in Practice, when they walk ſo before God
as if they thought him not Omnipotent, Omniſcient, &c. And ſo
Tit. 1. 16. it is ſaid of ſome, *That they profeſſe to know God, but i
works they deny him.*

2. It is broken, when any thing unbecoming the Holy Majeſty o
God is attributed unto him: as that he changeth, favoureth pro
phanity, &c. So, *Pſal.* 50. 21. it is ſaid of ſome prophane men, tha
they thought him like unto themſelveſs. Theſe two may be calle
more general Idolatry. We ſhall ſpeak further to them afterward

3. The third way it is broken, (conſidering the breach of thi
Commandment ſtrictly) is by atributing that which is due to God
and properly belongeth to him, to Creatures; as truſting in them
calling on them by prayer, accounting them Omnipotent, Omniſci
ent, or believing that they have influence or power to guide th
World, which ſome do attribute to Stars, to the Heavens, to For
turne, to Saints, to Angels, yea, to Devils; this is properly Idolatry
And becauſe it is the chief ſcope of this Commandment, and we ar
bidden expreſly to keep our ſelves from Idols, 1 *John* 5. we shal
inſiſt a little on it.

And 1. We shal premit ſome diſtinctions of Idolatry. 2. Shew
how men fall in it. 3. What are the ſpecial Idols men commit I
dolatry with. 4. which are the moſt ſubtil and dangerous Idols.
5. Give ſome Rules whereby ye may try this ſin of Idolatry, even
when it is moſt ſubtil.

And 1. Idolatry may be diſtinguished, 1. Into Idolatry againſt
the firſt Commandment, when worship is not directed to the right
but to the wrong object: and Idolatry againſt the ſecond Command
ment, which ſtriketh againſt the preſcribed manner of worshipping
God: We are now to ſpeak to the firſt.

2. This Idolatry is either, 1. Doctrinal, or Idolatry in the Judg
ment, when one profeſſedly believeth ſuch a thing beſide God to
have ſome Divinity in it: as Heathens do of their *Mars* and *Ju*
piter

biters, and Papists do of their Saints: Or 2. It is practical, when men believe no such thing, and will not owne any such Opinion, yet on the matter they are guilty of the same thing as covetous men, &c. The first taketh in all Heathens, Turks, Hereticks, that by their Doctrines and Opinions wrong the true God, or his worship: The second taketh in all self-seeking, ambitious, covetous, and voluptuous persons, &c. who fall in with the former in their practice, though not in Opinion.

3. It may be distinguished into Idolatry that hath something for its object, as the *Egyptians* worshipped beasts, and the *Persians* the Sun or Fire, and that which has nothing but mens imaginations for its object, as these who worship feigned Gods: in which respect the Apostle saith, *an Idol is nothing*, 1 *Cor.* 8. 4.

4. We would distinguish betwixt the objects of Idolatry: and they are either such as are in themselves simply sinful, as Devils, prophane men: or they are such as are good in themselves, but abused and wronged when they are made objects of Idolatry, as Angels, Saints, Sun, Moon, &c.

5. Distinguish betwixt Idolatry that is more grosse and professed, and that which is more latent, subtill, and denied: This distinction is like that before mentioned into Opinion and Practice, and much coincideth with it.

6. Distinguish betwixt Heart-Idolatry, *Ezek.* 14. *Exod.* 14. 11. 12. and 16. 2. 3. and external Idolatry: the former consisteth in an inward heart respect to some Idol, as this tumultuous people were enslaved to their ease and bellies in the last two fore-cited places; the other in some external Idolatrous gesture or action.

In practical Idolatry we are to distinguish betwixt the letting out of our affections upon simply-sinful objects, and the letting them out excessively upon lawful objects. Thus men are guilty of Idolatry with sinful objects, when they love and covet another mans House, Wife, or Goods, when things unlawful and forbidden have the heart. Again, men are guilty of Idolatry in making lawful objects Idols; as when by excesse or inordinateness of love to their own Means, Wife, House, &c. they put them in God's room, as *Nebuchadnezzar* did with *Babylon*, *Daniel* 4. 30. So then, in the former sense, men make their lusts or sins, whatever they be, their Idols, Gluttons that serve their appetite, Drunkards their drunkenness, make their Bellies and Appetite their Idol; for to whatever men *yield themselves to obey, they are servants unto that which they obey*, Rom. 6. 16. An Idol is something excessively esteemed of, and Idolatry is the transferring of Gods

due, outwardly or inwardly, to what is not God, whether we eſteem it God or not.

We ſhall firſt ſpeak of practical Heart-idolatry, eſpecially when lawful things are made Idols, which is the moſt ſubtil kind of Idolatry, and that which men moſt ordinarily fall into: And it may be cleared theſe five wayes; by all which, men give that which is due to God unto Creatures. There are five things that are incontrovertibly due to God, to wit, 1. Eſtimation and honour above all. 2. Love with all the heart. 3. Confidence and truſt. 4. Fear and Reverence. 5. Service and Obedience.

Firſt then, men commit Idolatry, when any thing, even any lawful thing, getteth too much *reſpect* from them; ſo that their happineſſe is placed in it, and they can leſſe abide to want it in effect, what ever they may ſay in words, than Communion with God himſelf: When men have ſuch an exceſſive eſteem of Wife, Children, Houſes, Lands, Great Places, &c. and when they are taken from them, they cry as *Micah*, *Judg.* 18. 24. *Ye have taken away my Gods from me, and what have I more?* When all the othet contentments a man hath, yea all ahe Promiſes, and God himſelf alſo, proveth but of little value to him, in reſpect of ſome particular he is deprived of by ſome croſſe Diſpenſation; it is a token it had too much of his heart: Try this by two things. 1. When any beloved thing is threatned to be removed, it then appeareth how it is affected, and ſtuck unto. 2. What is made uſe of to make up that; ſee a notable difference betwixt *David* and his men, or moſt of them, 1 *Sam.* 30. 6. when he wanted as much as they, they know no way to make it up, therefore they think of ſtoning him; but he incourageth himſelf *in the Lord his God*: they had no more left at all, it's like; he hath his God abiding, in whom he may yet be comforted.

The ſecond way whereby men commit Idolatry with Creatures, is in their love which is due to God with all the heart; but men ordinarily give away their hearts to Creatures, in being addicted to them in their deſires, ſeeking exceſſively after them, in their doating on them, or ſorrowing immoderately for want of them. Hence the covetous man who loveth the World, 1 *John* 2. 15. is called an Idolater, *Col.* 3. 5. *Epheſ.* 5. 5. This it diſcovered it ſelf in *Achab*, who ſo loved *Naboth's* Vineyard, that he could not reſt without it: So *Demas* idolized the World, when for love of it he forſook his ſervice with the Apoſtle, (though it had been but for a time) 2 *Tim.* 4. 10. Mens love to Creatures is exceſſive. 1. When their contentment ſo dependeth upon them, as they fret when

when they cannot come at the enjoyment of them; as we may see in *Achab*, when he cannot get *Naboth*'s Vineyard, and in *Rachel* for want of Children. 2. When it stands in competition with God, and dutie to him is shuffled out from respect and love to the World, or any thing in it, as we see in *Demas*, 2 *Tim.* 4. 10. 3. Though duty be not altogether thrust out, yet when love to these things marreth us in that zealous way of performing duty to God, as it did in *Eli*, 1 *Sam.* 2. 24. who is said to honour and love his Children above God, *v.* 29. not that he forbore them altogether, but because his sharpnesse was not such as it should have been, and (as it is like) it would have been, had not they been his own Sons whom he too much loved; whereas to the contray it is spoken to *Abraham*'s commendation, that he loved God, because he withheld not his only Son when God called for him.

3. The third is, when *confidence and trust* is placed in any thing beside God, (to wit, excessively, as before we said of love.) Thus when a mans protection is placed in men, though Princes, *Psal.* 146. 3. or in Multitudes, or in Horses and Armies, it is idolizing of them. Thus rich men may make (as it is *Job* 31. 24.) *gold their confidence, and fine gold their hope*; that is, when men account themselves secure, not because God hath a Providence, but because they have such means; as *Asa* trusted to the Physicians, and not to God, namely in that particular, the cure of his disease; or as the rich man, *Luke* 12. 19. who founded his taking rest to his Soul on his full Barns: and so some trust their standing to such a Great Man who is their Friend: And this is Known; 1. By the means to which men betake them in a strait, as when they stand not to make use of sinful means. 2. By what noise they make when they are disappointed. 3. It is known by this, when their leaning on such a Creature marreth their resting on God, and on his Providence. Hence it is hard for men to be rich, and not to place their confidence in riches; and so Christ speaketh of the difficultie of rich mens being saved. 4. Then men trust in their riches, when the having of them maketh them to think themselves the more secure, and maketh them proud and jolly, as if they added some worth to those who possesse them; which could not be, if they were not something too much thought of.

4. The fourth way how Creatures are idolized by men, is in their *fear*, when men or events are feared more than God, and fear maketh men sin, or at least keepeth them back from dutie, in less or more, like those Professors, who for fear of the Jews (*Joh.* 12. 42.) did

did not confeſs Chriſt. Thus men may idolize their very Enemie whom they hate, when they fear more him that can kill the body than him that can deſtroy both ſoul and body. Thus great men and powerful in the world are often idolized, and good and well-qualified men may be made Idols alſo, when men become ſo addicted and devoted to them, as to call them *Rabbi*, and to be (as it were) ſworn to their words and Opinions (as the Sectaries in *Corinth* were, and ſuch at all times, for the moſt part, are to their Leaders) when it is not the matter of reaſon that ſwayeth, but the perſon that teacheth ſuch doctrine, or holdeth ſuch an Opinion.

5. The fifth way of committing this Idolatry, is by *ſervice*, when a man is brought under the power of any thing; ſo whatever a man ſerveth this way is an idol, every predominant, every perſon or humour that a man ſetteth himſelf thus to pleaſe is an idol: in this reſpect it is ſaid, Men cannot ſerve two Maſters, *God and Mammon*; and if we yet *ſerve* men, we are not the *ſervants of Chriſt*, *Gal.* 1. 10. This may be known, 1. By what men are moſt exceſſively taken up with and moſt careful to fulfil and accomplish. 2. By looking to what it is for which they will take moſt pains that they may attain it. 3. By what getteth moſt of their time and labour. 4. By what overſwayeth, and overcometh, or overaweth them moſt, ſo that they cannot reſiſt it, though it thruſt by duties to God; and when they are never ſo taken up with *Gods ſervice*, but it indiſpoſeth them when ever they come to immediate worſhip; it is an evident token that ſuch a thing is the mans Idol.

Theſe be the moſt ordinary ways how men fall in this ſin of Idolatry: it were hard to ſpeak of all the ſeveral Idols which may be loved, feared, reſted on too much, and ſo put in God's room: I ſhal inſtance in a few.

The firſt is the World; this is the great Clay-Idol that both covetous and voluptuous men hunt after, crying, *VVho will ſhew us any good? Pſalm.* 4. 6. By this thouſands are kept in bondage, and turned head-long: An exceſſive deſire to have the World's Goods, and to have by theſe a name in the Earth, is manie a mans Idol.

A ſecond is the Belly, *Philip.* 3. 19. a ſhameful God, yet worſhipped by the moſt part of men, who travel for no more but for a portion in this life to fill the Belly, *Pſalm.* 17. 14. to win their living, and provide for their Families. To this ſort alſo belongeth Gluttons, Drunkards, Palate-pleaſers, (who are lookt upon as the dainty men in the World, abounding alas in our dayes) being according

cording to Satans Maxim, ready *to give skin for skin, and all they have for their life*, and aiming at no more, *Job.* 2. 4. Thus Satan thought to have found out *Job*, when his riches were quite gone; thus he tempted the Lord Christ to provide Bread in an anxious way? and thus fear of want captivateth many.

3. The third great Idol (which is comprehensive some way of all) is a mans self, his Honour, Credit, Reputation, Good Name, and Applause in the World; his own Will, Opinion, Tenets, Judgments, whereof men are most tenacious, and will not quit sometimes (as the Proverb is) *an inch of their will for a span of their Christ.* Thus men are said *to live to themselves*, 2 *Cor.* 5. 15. in opposition to living unto God, when self-respect swayeth them to be *lovers of themselves*, 2 *Tim.* 3. *v.* 2, 4. *and lovers of their pleasures more than God, and self-willed, Tit.* 1. 7. 2 *Pet.* 2. 10. Ah, who are free of this!

The fourth is, Men of Parts, *&c.* who have done or may do some considerable good or evil to one, or have something in them eminent beyond others: These oft-times, in regard of the fear, love, or trust, men place in them, are made great Idols.

The fifth is, Lawful Contentments, as Houses, Wives, Children, unto which men are often too much addicted, and with which they are often too much taken up, even sometimes with that which is in it self very little, and so they prove their Idols.

A sixth is, *Self-righteousness*: Mens prayers, their repentance, blameless walking, *&c.* these may get, and often get more of their confidence, and weight of their Eternal Peace, than they should: So the Jews laid the great stress and weight of their Salvation upon this Idol, *Rom.* 10. 3.

The seventh may be, Outward Ordinances in purity, external forms, and profession of Religion: when men rest upon these, and press not after the Power: as the Jews, who cryed up the Temple of the Lord, the Covenant betwixt him and them, and their external relation to him, *Jer.* 7. 4, *&c.*

The eight is, any gift of God which he hath bestowed on men, such as Beauty, Strength, Wit, Learning: when men who have them lay too much weight on them, or think too much of them; yea Grace it self, the sense of God's love, and inward peace, may be put in Christ's room, and more sought for sometimes than Christ himself: Now when these are rested on, delighted in, and he slighted; or when they are missed, and he not delighted in, then they are Idols.

Ninthly, Ease, quietness, and a mans own contentment, is oft-

oft-times a great Idol; and it is so when a man is so addicted to his ease, as he cannot abide to be troubled. Thus was it with the man, *Luke* 12. 19. *Soul, take thee rest*: His Ease was his Idol, and he rested on it, and made it the end of all his buildings, and laying up of goods; but his riches were his Idol, as he grounded his expectation of rest upon that which he possessed: So many idle men who frame their life so as they may not be troubled, though they be no ways profitable, but spend what they have, making this the drift of all they do, that they may have an easie life, when that overswayeth them as their last end, (though otherwise, if they were not wedded to their ease, might be more profitable) and often with abstaining from, and neglecting of many necessary duties that they may eschew trouble; it is a prevailing Idol.

A tenth is, wandring fancies and *Chimera's*, the mind pleasing self with them, and delighting to entertain them, and pursuing them from a design to finde satisfaction in them, even in such things as never had, nor it may be, can have a being, except in their own imagination and fancy; such are called by *Solomon* *Eccles.* 6. 9. *The wandring of the desire*, (opposed to the *sight of the eyes*, which others delight in) as when men spend their wits and inventions on penning Romances, Love-passions, Stage-plays, Comedies, Masks, Balls, *&c.* or which is more subtil, yet much practised, when the minds of men frame imaginarie and fictious revenge, delight, eminencie, *&c.* to themselves.

The means and second causes, Physicians, Armies, Ministers, Stars, and Natural Causes, by which God useth to worke, (which some called *Nature*) are oft-times so trusted and leaned to, as they are made mens Idols; nay by many in these dayes, Judiciary Astrology, Palmestry, *&c.* are much studied and doted on, and the Scriptures antiquated and laid aside in a great measure.

Next, if it be asked, what Idols are most subtil? *Answ.* 1. An Idol is then most subtil, when it lurketh in the heart, and seateth it self principally in mens mind, aim, and inward contentment, and they inwardly ascribe too much to such a thing, and yet it may be in their external practice, there is not much to discover this.

2. Then are Idols most subtil, when they lye in such things to which some what of fear, love, delight, *&c.* is allowable, as in lawful things, which may in some measure be lawfully loved, feared, and sought for.

3. When they are in negatives, as in Omissions, Ease, *&c.* then they are more subtil than when they lye in something men positive

tively ſeek after, or in the Commiſſion of ſome thing forbidden.

4. When they paſſe under a lawful name, as when Pride goeth under the name of Honeſty, Anxietie under the name of lawful Care, &c. then they are hardly diſcovered.

5. When ſticking to one Idol, the man rejecteth all others, (as he conceiveth) out of reſpect to God, as may be inſtanced in the caſes of a Monaſtick life, regular obedience, ſome ſingular opinion ſo much ſtuck to, and laid weight on by many.

6. When it is in means that have been uſed, or are allowed by God for attaining ſuch an end: as it is hard to keep bounds in this caſe, ſo it is hard to diſcover the Idolatry of the heart in it

In all which it is to be advertiſed, that Idolatry in theſe things conſiſteth moſtly in the inordinatneſs of the heart, and affections to them, and that it lyeth not ſo much in our actions about them, as in the manner of our acting, and the circumſtances accompanying us and our actions, anxietie, eſtimation exceſſive care, love, &c.

For clearing the difference betwixt this idolatrous love, fear, ſervice, and true love, &c. take theſe Rules.

1. When our love to Creatures drowneth our love to God, and maketh us to caſt off duties we owe to him, as in *Demas*. 2. When in part it marreth us in the performance of duties to God, as in *Eli*. 3. When it ſo taketh us up in our practice thoughout the day, that we give not neceſſarie time to the Worship of God, in praying, reading, hearing, &c. 4. When it indiſpoſeth for theſe, ſo that when we are praying or hearing, the heart is carried away after Creatures, and the mind is taken up with ſome other thing than God, as *Ezekiel* 33. 31, 5. When they too much, and very unneceſſarily haunt the heart in meditation, or when we lye down or riſe, and at ſuch times when our thinking on ſuch imployments contributeth not to the furtherance of them, it sheweth that they have too much of the heart when they poſſeſſe it always, and when it is ſeldom taken up actually with better things, but theſe ſteal in eaſily and at all times.

It may appear now, 1. How common this ſin of Idolatry is.

2. How great guilt and hazard men are lying under thereby, becauſe, 1. Few are convinced of it. 2. Many years Idolatry lyeth together upon the Conſciences of many. 3. There is little repentance for it, though many ways one may inſenſibly ſlide into it.

It is not ſo very uſeful or needful here particularly to enquire what Idol is predominat, and hath chief room, if theſe three things be granted. 1. That there may be, and are many Idols often at once: as Legions diſtracting the man, and ſwarming in his

heart, 2. that successively they may be changed, according to mens tentations and conditions. 3. That men should studie the mortification of all, and the giving God his due, so as none be spared; for if any one be spared, none at all are mortified and slain.

It would become Believers, and it would be their advantage to think much upon such Scriptures as these, *Isaiah* 30. 22. *And shall be my People, and I will be your God.* Luke 14. 8. *When thou art bidden of any man to a wedding, sit not down in the highest room, lest a more honorable man than thou be bidden of him.* 1 *Cor.* 10. from v. 5. to v. 15. And that they would study conformity to them, and learn to abhor Idols; yea, all Creatures, in so far as they become Idols to them.

We are now further to prosecute the Branches of this Commandment, which is a Key to all the rest; and because God's Soveraignty is holden forth here, there is no sin that may not be reduced to it, as being a disobedience to this Soveraign God: We shall first premit some general wayes whereby it is broken, then infist in some particulars.

More generally, it is broken three ways, as hath been said already.

1. By derogating from God that which is his due; so all contempt of him, disobedience to him, wronging his infinite Attributes, as if he were not Omnipotent, Omniscient, Infinite, &c. denying of his Providence in lesse or more, are breaches of this Commandment. Thus he is wronged, when he getteth not every way that which is his due.

2. By attributing to God what is not consistent with his absolute Perfection, Puritie, and Holiness, as that he doth or can do wrong, change, not keep his Promises, or not guide the World wisely, or that he hath any bodily shape, or may be comprehended.

3. When, what is due to God, as Faith, Hope, Love, Fear, &c. is given to Creatures, whether to Idols literally, or to Men, as Saints, Angels, Ordinances, (as the Sacraments) Stars, Herbs, Gold, Physicians, &c. when too much weight is laid on them, or any thing not agreeing to them is ascribed to them, by which Witch-craft, Charming, Covetousness, Judicial Astrologie, &c. are reproved, as drawing the hearts of men away from the living God.

If it be asked, May not some things in the World be loved? and may not some confidence be placed in men, means, &c? I answer, Love may be given to some things, and naturally is called for to some

ſome things; but, 1. Not ſimply, but with ſubordination to God: not for themſelves, but out of obedience to God, and as they may be uſeful to us in helping us to honour him, and as they are his gifts. 2. We are not exceſſively to love or reſt on theſe, but ſo, as from love to God, we be ready to quit, yea, to hate them, as Chriſt ſpeaketh of Father and Mother, *Luke* 14. 26.

Again, there may be ſome kind of confidence given to ſome things; but, 1. Not ſimply. Nor, 2. For themſelves. 3. Nor always. 4. Nor in all things; but, 1. This confidence muſt be ſubordinate to God's appointment. 2. It muſt be with dependance on his bleſſing for making means effectual, and ſo may we expect health from Meat, Drink, Phyſick, &c. for ſo they are looked on as means conducing to ſuch an end; and yet it is the Lord alone that muſt be reſted on. 3. There may be comparative confidence, whereby men lean more to one mean than to another, as more to a skilful Phyſician than to an unskilful, and more to an Army, as to overcoming an enemy, than when it is wanting, becauſe that confidence is in ſome external thing, and concerneth not Salvation, and but compareth means amongſt themſelves, as they are ordinarily made uſe of by God for attaining theſe ends; but in this caſe the means are not ſimply confided in.

Next, we are to conſider that this Command may be broken all theſe ways in four reſpects.

1. In Doctrine; as when men maintain ſuch things as dishonour God, or give his due to Creatures, and do teach them, *Matth.* 5. 33, to 38.

2. By Opinion or Judgment; as ſuppoſe men ſhould not vent and publish ſuch things, yet if they in their heart think or believe ſo *Pſal.* 14. *v.* 1.

3. Thought it come not to a ſettled judgment, but only reacheth the imagination; ſo that looſe, unbecoming thoughts of God, or miſapprehenſions derogatory to him, are entertained; as *Pſal.* 50. 21. *Act.* 17. 29.

4. In practice; when men live as if there were no God, *Pſal.* 36. *v.* 1. as if he were not omniſcient, juſt, &c. Theſe do indeed deny him, whatever be their profeſſion to the contrary, *Tit.* 1. 16. Thus all prophane men, who live looſly, are guilty; as alſo formal Hypocrites, who reſt on the out-ſide of duties.

Therefore, in the third place, we are to conſider, that this Commandment, in the extent thereof, doth condemn, 1. All groſs Idolaters of any ſort, who uſually are mentioned under the name of Heathens. 2. Jews, who worship not the true God, in

his ſon Jeſus Chriſt. 3. All Hereticks, that deny the God-head o
any of the Perſons; as *Sabellians*, who make but one perſon
Arrians, who make Chriſt a Made-God; *Photinians*, who mak
him a pure Man; and all that make a plurality of Gods, or th
leſſen the Divine Attributes, and give to Saints God's due, in
doration or Invocation; or in a Word, whoever contradict a
Truth, or maintain any Errour: for thereby they faſten it upo
God and his Word, and wrong him who owneth no ſuch thing
And to theſe may be added all ignorant perſons who know n
God. 4. All prophane men, whether Atheiſts in heart or in pr
ctice, diſobedient perſons, in deed denying God, and not givi
him his due, which is obedience, whatever in words they pr
feſs concerning him. 5. All Hypocrites, who give him but an o
ſide-ſervice, and ſo are not in their obedience ſincere and perfe
as before him. 6. All Compacters with the Devil, who conſu
him, or who leave God's way, and ſeek to come to the knowled
of any thing by an unlawful way; which is, 1. To medle wi
God's Secrets when he has not revealed them. 2. It is to be b
holden to God's Enemy, the Devil, for revealing ſuch thing
3. It is a making uſe of an unwarrantable mean, which has no bl
ſing promiſed to it; therefore cannot be uſed as a mean with ſu
ordination to God, even though the matter enquired after by ſu
means, or by the Devil, be ſuch as he may know. 7. All ch
ming by-words, herbs, or ſuch means as God hath not appo
ted for that end, or which have no Natural and Phyſical Effica
for bringing it forth; as in ſeeking health from Witches, wh
there muſt be words ſo often repeated, or they muſt be ſaid faſti
or going backward, &c. all laying weight on theſe, or the like c
cumſtances, without any reaſon. 8. All Spells, fearing of even
and uſing ſuperſtitious means to prevent theſe, as laying bits
Timber at doors, carrying a Bible meerly for a Charm, witho
uſing it, eſteeming days and times unlucky and unfortunate; the
draw men off from God to ſome other thing: Of this ſort is
Divining by Lots, Stars, Rods, or any other way, not havin
a Warrant, to finde out ſome ſecret, or to know ſomething that
to come; (it being God's Property and Prerogative to declare wh
is to come, *Iſaiah* 41.) for when there is no Efficacy, no Re
ſon in the mean uſed, the Effect muſt be looked for, either fro
God, or from the Devil: Now when God has neither put it n
turally in the mean, nor by his revealed Will any way warrante
it, as ſometimes he doth, (as when he appointed Waſhing in *Jor*
dan for curing *Naaman's* Leproſie, and Anointing in the Primitiv

ad of ims for healing the Sick) it cannot be from him. Hence some-
lon times one Charm or word to one at one time, will do what it never
nak eth to another: These means have alway some circumstance in
r th word or action immediately and expliciely, or implicitely flowing
in A rom the Devil, which may be good in it self, yet has no force for
a he end, and so draweth men to owne the Devils Institution, which
po exceeding derogatory to the Honour of God.

ing 4. We gather the breaches of this Commandment from the
n uties that are required in it, such as, Faith, Love, Obedience,
pr Hope, Fear, Knowledge, &c. in which we may fail these ways
vin n the general. 1. When we want these Graces, or perform not
pr hese duties required. 2. When they are counterfeited, and not
eal; as when our humility is not real, our Prayers not sincere, but
fe n shew only. 3. When they are defective as to the measure of
n Knowledge, Faith, &c. which we should be at. 4. When they de-
ed generate, as when knowledge turneth into Curiosity, and Faith
wi into Presumption, and Hope into vain Confidence, Fear into Unbe-
e b lief and Anxiety, by which we may see how often this Command-
ng ment is broken.

1. That we may the better understand the breaches of this Com-
mandment, we would first take a view of God's Excellency and
Attributes, and see how we sin against all these, for we should walk
worthy of God, *Col.* 1. 10. And hear ye may observe, that his in-
finite Wisdom is wronged by not submitting to him, or not taking
direction from him; his Power by not imploying him; his Grace,
by not trusting him, or abusing it to wantonness; his Omniscience,
by washing he saw not some things, hiding them from men, and
not fearing him, counterfeiting in his service, &c. so is his Justice
wronged by expecting mercy without making use of a Sacrifice,
not fearing his threatnings, not scaring at sin, but hazarding on
his wrath; and the like may be instanced in all the rest of his Attri-
butes, which are all sinned against, either by ignorance, or by
omission of something they call for, or by the Commission of some-
thing unbecoming them.

2. Consider God in his relations to us, how often is he sinned a-
gainst as a Father? how is his kindness abused, and he not reve-
renced as Creator, of whom we have our being? yea he is kick-
ed against, and we live not to him, from whom, and by whom
we live: He is a Husband, and yet we go a whoring from him,
and prove unfaithful in all our tyes to him: He is a Redeemer of
his people, and a Master and Lord of all, but what fear, love,

ſubjection getteth he from us, notwithſtanding of all theſe Relations?

3. Conſider God's works for us, about us, and to us, of Creation, Providence, and Redemption, beſides his particular Diſpenſations both of Mercies and Judgements: all which call for ſomething ſuitable from us; and yet every one of them is more ways than one ſlighted, by attributing whether good or evil, to Chance, Luck or Fortune, by unthankfulneſs to him, and abuſe of what he giveth; and by not ſtudying theſe works, ſo as to admire and love him who is the Worker.

4. Conſider our obligation to God in all the parts of our Covenant with him, ſealed by Baptiſm, and the Lords Supper: Sure we ſhould ſtudy to be like all theſe Covenant-relations, and to anſwer theſe Obligations; but alace, how ſhamefully unanſwerable are we to them all?

5. Conſider his Will revealed in his Word, and ſee how far ſhort we are in performing it.

Laſtly, conſider what care there is of uſing the means that may bring us near to, and abſtaining from thoſe things that draw us away from God, ſuch as ſinful Confederacies, evil Company, light and unſound Books, travelling needleſly to ſtrange places, *&c.* All which, and whatever elſe taketh the heart off God, are breaches of this Commandment.

Next, we ſhall inſiſt more particularly upon ſome manifeſt breaches oppoſite to the great & principal ſcope of this Commandment.

1. The firſt is, *Ignorance*, which is a direct breach; for the Commandment requireth us to know him, 1 *Cor.* 2. 8. 9. And if he be not known, their is no other duty can be rightly performed, the knowledge of God being the ground of all duties.

For clearing of it, conſider that ſome things concerning God are kept up from us, other things are revealed to us. Theſe things which are kept up from us we cannot know: And 1. They are either ſuch as we cannot ſee now, becauſe they are incomprehenſible in themſelves, as God's infinite Nature and Attributes: which, as they are in themſelves, cannot be comprehenſibly conceived, no not in Heaven: but while we are upon earth, we ſee but darkly, as through a glaſſe, and our knowledge of him is rather Faith than ſight; or they are ſuch things which are conceivable, but God has not thought good to reveal them unto men; as when he will end the World, when he will take every man from his life, who are particularly elected, *&c.* to be Ignorant of theſe is no ſin. It is a duty

not

not to ſeek to know them, yea curioſity in theſe is ſinful; Ignorance here is called rather a Neſcience than Ignorance, which implieth a privation of knowledge which men ought to have; or, 2. Theſe things concerning God are ſuch as not only in themſelves may be known; but ſuch as we ought to know, becauſe they are revealed to us. Ignorance of theſe is ſinful: As, 1. Being a diſconformity to that knowledge and holineſs after which God created us. 2. A fruit of original ſin. 3. A cauſe of many ſins. 4. A diſconformity to the Law, which requireth us ſo to know and acknowledge God as he has revealed himſelf to us; and that in his Eſſence, in the Trinity of Perſons, in his Attributes, Covenants, works of Creation and Redemption, and in his Relations to us; and that we ſhould ſo know him, that we may thereby know our ſelves alſo: And this is that great duty called for in this Commandment, that we may know him, and his will.

Again, this ignorance, as to theſe things we ought to know, may be looked on as threefold, according to the diverſity of its cauſes.

1. There is a natural ignorance that is the fruit of our natural corruption and blindneſſe, which hath ſeized on mens memories and judgments, and, as they think, incapacitateth them to learn; and indeed doth ſo, as to the ſpiritual and ſaving up-taking to the matters of God, till the eyes of the mind be opened by the power of Grace.

2. There is a wilful ignorance, when men have parts, means, and occaſions, whereby they may attain knowledge, and yet they will not know, but ſlight and deſpiſe the means which draweth often a judicial blindneſſe along with it.

3. There is a lazy ignorance, whereby ſome do not wilfully reject the means of knowledge, yet are ſo negligent, that they do not actually ſtir themſelves for attaining of knowledge. Now though there be a difference among theſe, yet the leaſt of them is ſinful, and will not wholly excuſe, it being a fruit of original ſin (at the beſt) entertained by our own neglect of ſuch means as might have more removed it: And thus a dull wit, or weak memory, can no more ſimply excuſe, than other groſs diſconformities to the Law in our natures (appearing in ſome more than others) which follow upon original ſin.

In ſum, men may be three wayes guilty of the breach of this Law, in reſpect of ignorance.

1. As to the object matter whereof they are ignorant, which may be leſſe or more, according as leſſe or more of that is known, which

which we should know concerning God, and which he hath revealed; and this is especially to be understood of these substantial things more necessary to be known, there being a great difference betwixt these, and other things which do not so immediately concern God; such as Chronologick Questions, some Prophecies, Cases, &c. which yet are recorded in Scripture.

2. They may be guilty of less or more ignorance, in respect of the degree; so some men are absolutely ignorant others are doubtful only, and not confirmed in the knowledge of the truths of God, who yet have not contrary impressions of these things, as others have.

3. There are diverse kinds of ignorance in men: some are guilty of wilful ignorance, some are negligent, and some (even the best) are labouring under the remainder of natural blindness, who yet are not negligent.

If it be asked, Whether ignorance can excuse a man, and how far it excuseth? *Answ.* 1. There is no ignorance (properly so called) that excuseth *wholly*, *pro toto*, it being of it self sinful and men being obliged to know what is sin, and what not; neither can ever men do that out of Faith, which they do in ignorance, and know not if it be in it self sinful or lawful: this is to be understood in respect of *ignorantia juris*, *non facti*, of the ignorance of the *Law*, and not of the ignorance of the *Fact*, (as they call it;) for men may sometimes be ignorant of this, and yet be innocent; as when one is cutting with an Axe, and it falleth of the Helve, &c. but in respect of the Law, there is no invincible ignorance that can excuse any for their not knowing God's mind, because they are obliged to know it.

2. Ignorance that is wilfully entertained with neglect of means that might help it, is so far from excusing, that it doth aggravate the faults occasioned thereby, because in that case there are two faults that concur. 1. Ignorance. 2. Another sin produced thereby.

3. Ignorance natural, or proceeding from paucity of means, or lesse occasion to learn, though it doth not fully, yet in part excuseth; Hence it is said, They that *know not* the Masters will, shall be beaten with few stripes; but *Chorazin*, and *Bethsaida*, and other places, having plenty of means, shall not in the least be shaltered under that excuse, *Mat.* 11. 22, 23, 24.

4. In some things we would distinguish betwixt sinning *ex ignorantia*, out of ignorance, and sinning *ignoranter*, ignorantly; one may do a thing out of ignorance (as *Paul* persecuted the Church) that would not have done it, had he known it; it was not malice,

but ignorance that led *Paul* to that sin of persecuting. This excuseth in part; but to do a thing ignorantly, is when a man is more immediately the cause of his own ignorance: as when by drunkenness, passion, hatred, malice, &c. a man is so blinded and prejudiced, that he cannot discern what is dutie, and what is sin: So some of the *Pharisees* were, who might have seen that Christ was God, and to be acknowledged as such, but prejudice marred it. Thus a sin considered in it self may be lesse, which being considered more compleatly, will be found a far greater guilt: as suppose, one in drunkenness swear, commit Adultery, or in passion commit Murder, the Murder or Adultery considered in themselves, as done in drunkenness, or passion, are lesse than when done in soberness, or deliberatly: yet these sins being compleatly considered, the person is more guilty, because he hath Murder and drunkenness, or Murder and Passion, both to answer for; which Drunkenness, or Passion he caused to himself by his unwatchfulness: and all the effects that follow upon these, are to be imputed to him, both as the actor and procurer of that which is the occasion, or rather the cause of them. Thus ye see how many ways ignorance breaketh this Commandment.

2. We shall instance the breach of it in what is opposite to Faith, or Confidence, which floweth from Faith: to wit, unbelief, diffidence, temerity, or tempting of God (which floweth from unbelief, and is opposite to Faith) the infidelity of Heathens and Jews, and the Atheism of such as believe not the Word: Thus also Hereticks, who abuse it, and Apostates, who fall from the truth thereof, and are opposers of it, are guilty of this sin: as also those who receive the Word in vain, and for all his invitations, rest not on him: these make God a Lyar, and despise him and his offers, being unwilling that he should reign over them. Here cometh in also anxiety, in respect of his Providence, and distrust or diffidence, in respect of his Promises, which is a sin questioning the fulfilling of Promises, from the apprehension of some weakness in the Promiser, or in means used by him to bring about the accomplishment. Temerity or tempting of God, is against Confidence also: this is an essaying or attempting somewhat without God's Warrant, without which none can lawfully undertake any thing: that of Diffidence wrongeth God's Faithfulness: this of Temerity wrongeth his Wisdom, in not making use of the means prescribed by him; as if we would attain the end another way of our own, Opposite to Faith also, and the profession of it, are dissembling of the truth, fainting in the

profession thereof, especially in the case of Confession, by which we dishonour God; and by our fearful, pusillanimous, and cowardly carriage, some way tempt others to think that we do not indeed believe these things, on which we seem by our faint deportment to lay little or no weight.

3. We may instance the breach of this Commandment in what is opposite to Hope; namely, Desperation and Presumption, or vain Confidence; and because every Grace has many opposite Vices, ye may see it is the easier to fail in obedience to this Commandment. Desperation wrongeth many Graces; it is two-fold, either total, from want of Faith; or partial, from weakness of Faith. There is also a Desperation and Diffidence that is good, *Eccles.* 2. 20. which is, when we despair in our selves, or from any thing in our selves or in the World, to attain happiness, or what is promised: that holy Self-despair is good: but that is not it which is meaned here, for it is not absolute despairing, but such as hath still a reservation with it, *If he help me not*, which implieth hope. Presumption runneth on the other extreme, looking for what is promised, without taking God's way to attain it, and it differeth from native and true Confidence, which with peace and boldness resteth on his Word, and in his way expecteth the thing promised; the fault of Presumption is not, that it accounteth God's mercy too great, or expecteth too much from him, but that it accounteth him to have no Justice; nor hath it respect to his Holiness and Greatness: even as Desperation faileth not in attributing to him too much Justice, but in making it inconsistent with his Mercy and Promises, and extending sin, wants, and unworthiness beyond his mercy and help, as *Judas* and *Cain* did.

4. For finding out of the breaches of this Commandment, ye may consider the opposites to love with the whole heart, such as luke-warmness, *Rev.* 3. 15. coldness of love, *Matth.* 24. 12. self-love, excessive love to Creatures, hatred of God, not as he is good, but as he is averse from sinful men, prohibiting what they love, and punishing them for committing sin: for it is impossible for men to serve two Masters, as Sin and God; but the one must be loved, and the other hated: and is there any thing more ordinary than love to sin which is evil. And hatred of God which is the great Good? which appeareth in little zeal for him, and little reverencing of him.

5. Consider what is opposite to Fear and Reverence, and there you will finde much carnal security and vain confidence in it, obstinacy, stout-heartedness, little trembling at his Word, not being affected

affected with his Judgments, rashnesse and irreverence in his Service, whereas there is a general fear in all our walk called for, *Prov.* 23. 17. We ought to be in the fear of the Lord all the day long; and there is a peculiar fear called for in the Ordinances of his Worship, *Eccles.* 12. 23. *Mal.* 1. 6. which was commended in *Levi*, *Mal.* 2. 5. On the other hand, opposite to this, is that carnal fear and anxiety, which is commonly called servile and slavish fear, and the fear of man which bringeth a snair, *Prov.* 29. 25.

6. Look after the breaches of this Commandment, by considering what is contrary to the obedience we owe to him as God, and our God. Now internal and external obedience may both be comprehended in this, every man ought wholly to give away himself, and the use of all his faculties and members, for the Glory of God, and to him only, and to none other: And this requireth a practice that is compleat, both as to the inward bent of the will and heart, and also as to all the external parts thereof, which being seriously pondered, O! how often will we find this Commandment broken? as the particular comparing of our life with the Word, and the explication of the rest of the Commandments, may easily clear and discover.

7. The sin of impatience, which is opposite to that patience and submission we owe to God in his wayes and Dispensations, is one of the special breaches of this Commandment: it is very broad, and doth manie ways discover it self: As 1. In fretting at Events which befall us. 2. In not submitting chearfully to God's way with us, but repining against it. 3. In wishing things had fallen out otherwise than God hath disposed. 4. In limiting God, and prescribing to him, thinking that things might have been better otherwise. 5. In not behaving himself thankfully for what he doth, even when his Dispensations are cross and afflicting.

8. This Commandment is broken by the many sins which are opposite to that Adoration and high esteem that we should have of God in our hearts: he ought to have the Throne, and to be set far up in our minds and affections; but oh! how many are there that will not have one serious though of him in manie dayes, and are far from being taken up with him, or wondering at him and his way with sinners, &c.

Lastly, When Invocation and Prayer is slighted, this Commandment is broken: when he is not by calling upon him acknowledged in every thing, and particularly, when internal prayer in frequent ejaculations to God (as *Nehemiah* 2. 4.) is neglected.

Now

Now if all theſe were extended to our ſelves, and theſe we have intereſt in, and that in thoughts words, and deeds, according to all the former general rules, what guilt would be found to lye upon every one of us, in reference to his Attributes, Relations to us, and Works for us? and as theſe hold him forth to be worſhipped as ſuch, ſo when that is ſlighted or neglected, it cannot but infer great guilt; eſpecially, when his due is not given by ſuch as we are, to ſuch as he is, it maketh us exceedingly guilty: and though the ſame thing be often mentioned, yet it is under a divers conſideration; for as one thing may break more Commandments than one, ſo may one thing, divers wayes, break one and the ſame Commandment, as it oppoſeth or marreth divers Graces and Duties.

THE SECOND COMMANDMENT.

EXOD. 20. 4, 5, 6.

Ver. 4. *Thou ſhalt not make unto thee any Graven Image, or any likeneſs of any thing that is in Heaven above, or that is in the Earth beneath, or that is in the Waters under the Earth.*

Ver. 5. *Thou ſhalt not bow down thy ſelf to them, nor ſerve them: for I the Lord thy God am a jealous God, viſiting the iniquity of the Fathers upon the Children, unto the third and fourth Generation of them that hate me;*

Ver. 6. *And ſhewing mercy unto thouſands of them that love me, and keep my Commandments.*

THis Commandment is more largly ſet down than the former, partly to clear the Mandatory part of it, and partly to preſs it: in which two it may be taken up.

The preceptive, or commanding part, is expreſſed in two things, v. 4. and v. 5. at the beginning. 1. That no image be made: And 2. That it be not worſhipped.

Next, it is preſſed three wayes: 1. From a reaſon. 2. By a threatning. 3. By a promiſe: The words are multiplied, that they may the more fully and clearly expreſſed what is intended.

1. That this Commandment is againſt all making of Images for Religious ſervice, is clear from a three-fold extent mentioned in the

the Prohibition. 1. The Image of nothing in heaven above, or the earth beneath; or under the earth; that is, the similitude of no Creature is allowed for this end.

2. Men are forbidden to make either *similitude or likneſs*, that is, no ſort of Image, whether that which is engraven, in or hewen out of ſtone, wood, ſilver, &c. or that which is made by painting; all kinds are diſcharged.

3. No ſort of worship or ſervice religious is to be given to them, whether mediate or immediate, whether primarily as to themſelvs, or ſecondarily with reſpect to that which they repreſent. This is underſtood under the ſecond part of the Commandment, *Thou ſhalt not bow down to them, nor ſerve or worship them*: under which two, all external reverence is diſcharged, which is clear from the reaſon adjoyned, becauſe God is jealous, and he will not only not endure Idolatry, but whatever may look like it; as a jealous Husband will not abide any ſuſpicious-like carriage in his Wife.

That we may have the clearer acceſſe to the meaning and uſe of this Commandment; let us ſee, 1. What is the ſcope of it. 2. Wherein it is different from the former.

The ſcope of this Commandment is not meerly and only to forbid making and worshipping of Images, which is the moſt groſſe way of abuſing the worship of God; but under that, to forbid all manner of groſſeneſs in the external worship of God, and to command exactneſs and preciſeneſs in it (as well as internal worship) according to the Rule preſcribed thereanent by the Lord; and ſo this Commandment includeth all externals commanded in the Ceremonial Law, and doth forbid all will-worship and ſuperſtition in the Worship of God, all honouring him by precepts taught by men, and not by himſelf, *Iſaiah* 29. 13. and *Matth.* 15. 9. So then, in the firſt Commandment, the worshipping of the only true God is commanded, and the worshipping of any Idol is forbidden: here the true worship of that God is preſcribed, and the contrary forbidden. The firſt Commandment sheweth who is to be worshipped the ſecond: how he is to be worshipped; not in the manner that Heathens worshipped their Idols, nor in any other manner that men ſhall feign and deviſe to themſelves, but in the manner he himſelf preſcribeth.

In ſum, this Commandment holdeth forth theſe three things.

1. That God will not only be ſerved inwardly in the heart, by good thoughts and intentions, (which is preſcribed in the firſt Commandment) but alſo outwardly, in the confeſſing him before men,

men, in external ſervice and worship, in words and geſtures ſuitable; for the forbidding this ſort of external geſtures, worshipping and bowing before Idols, doth include the contrary affirmative in all its kinds (according to the firſt Rule before-mentioned for the right underſtanding of all the Commandments.) Thus it taketh in all Ordinances of Word, Prayer, Sacraments, Ceremonies, &c. and failing in theſe, breaketh this Commandment, when even they are not rightly gone about.

2. It holdeth forth this, that in that external ſervice and worship, God will not have men following their own humour, but will have them to walk by the Rule given, or to be given by him to them, and otherwiſe it is in vain whatever worship men perform to him, *Mat.* 15. 9. Hence it is ſaid here, *Thou ſhalt not make to thy ſelf*, that is, at thy own pleaſure, without my Command, otherwiſe what is by God's Command is made to him; and this is to be extended to all Ordinances, yea both to the worship it ſelf, and alſo to the manner of that worship; all is to be done according to God's Command only.

3. It holdeth forth a ſpiritual ſervice due to God, or that we ſhould be ſpiritual in all external ſervice There ſhould not be in us any carnal apprehenſions of God, as if he were like any thing that we could imagine, *Act.* 17. 29. as is fully clear from *Deut.* 4. 15. &c. Alſo all raſhneſs and carnality in external performances is here diſcharged under *bowing to Images*.

So then, under theſe three, we take up the ſum of this Commandment, whereby it differeth from the former, which may alſo be cleared from theſe reaſons.

1. The firſt is, that this Commandment looketh to external worship, and the ordering of that, which is clear; 1. Becauſe the things forbidden in it, as making of Images, and bowing to them are external acts. 2. Theſe are mentioned as relating to God's Worship: for they are placed in the firſt Table of the Law, and for this end Images are only mentioned, as made uſe of by Heathens in all their worship, *Levit.* 26. 1. The Lord will not have his people doing ſo to him, *Deut.* 12. 3, 4. 5, &c. 3. And, that making and worshipping of Images are but one part of mens abuſing of the external worship of God, which is mentioned for all of that kind (as Adultery is put for all uncleanneſs in the ſeventh Commandment) and all kinds of falſe worship, or all the ſeveral wayes of mens abuſing the external worship of God are, condemned under it. 1. Becauſe it is moſt groſſe, and this being a moſt groſſe way of adding to his worship, it ſerveth to ſhew, how God accounteth

accounteth every adding to his word, or altering of it, to be a gross and hainous sin, *Deut.* 4. 23, 24, 25. 2. Because the Nations about, especially *Egypt*, served their Gods so: and men naturally are bent to it, as appeareth almost by the Practice of all Nations: and, *Rom.* 1. 25, *&c.* and by the Israelites Practice in the Golden Calf, *Exod.* 32. from v. 1. to v. 7. and by *Jeroboam*'s practice, 1 *King.* 12. 28. Now the Lord will not be served so, but as he commandeth, *Deut.* 12. *v.* 4. *Ye shall not do so to the Lord, &c.* but contrarily, *v.* 5. as the Lord shall carve out unto you.

A second reason to clear this to be the meaning, may be taken from the perfection of the Law, which lyeth in this, that it condemneth all sin, and commandeth all duties: now it is a sin not only to worship false Gods, but to worship the true God in a false way: and it is a duty also to worship him rightly, according as he hath appointed in his Word: now these sins must be forbidden in the second Commandment, or they are forbidden in none at all: and these duties must be commanded in this Commandment, or they are commanded in none.

Next; that we may clear, that it is sinful to worship God otherwise than he hath commanded, it would be observed, there was a two-fold Idolatry found in *Israel*, and condemned in the Scripture: The first was, when Groves and Images were planted, and made to Idols; and so the people of *Israel* did often to the Heathen Gods. The second was, when they had Groves, and worshipped in high places, but not to Idols, but to the Lord their God, as 2 *Chron.* 33. 17. so in that place Before cited, *Deut.* 12. 2. 3, 4. *&c.* you will finde two things forbidden. 1. Making of Images to the false gods, which the *Canaanites* worshipped. 2. Making use of their manner of worship, and turning it unto the true God, both are forbidden: the first, by the first Commandment; the last, by the second; compare *vers.* 8. (which holdeth forth this scope) *Ye shall not do, every man what seemeth right in his own eyes*, with what followeth, and with *vers* 30. and 31. *See thou enquire not how these Nations worshipped their gods*, to wit, by Images, *&c.* *as if ye would do so to the Lord*: no, but, *vers.* 32. *Whatsoever thing I command you, observe to do it, thou shalt not add thereto nor diminish from it*; which cleareth the scope of this Command, as being purposely there opened up, *Ye shall not do so to the Lord your God*, wherein more is comprehended than is expressed, namely, not only ye shall not serve the Lord, as they do their gods, but also ye shal serve him, as he himself prescribeth.

Hence will it clearly appear, that this Command is to be reckoned

ged a distinct command from the former, because, 1. It containeth distinct matter, forbiddeth sins of another kind, and commandeth duties of another kind. 2. Because they are certainly ten in number, and there cannot be such a reckoning made up if these first two be one, it being clear (as after will appear) that the last is onlie one, and cannot be dividid into two. 3. Beside, it is the common reckoning of the ancient Jews, as may be seen from *Iosephus lib.* 3. 9. *Ainsworth*, and others. This then being laid down as a truth; we shall 1. shortly put by some Questions concerning Images for clearing the words. 2. Come particularly to shew, what is required and what is forbidden in this Commandment, and how we break it in our ordinary practice: Then, 3. Open the Reasons that are annexed.

Concerning Images, two things are to be enquired. 1. If no Image be lawful? and if any be lawful, what these be? 2. If any use, especially religious, of Images be lawful? and if adoration of any kind be to be given to them? We say for Answer,

1. That making of pictures of Creatures, which are visible, or may be comprehended, or historical phansies, (to speak so) such as the senses and elements use to be holden forth by; (which are rather Hieroglyphicks than real pictures) these I say, are not simply unlawful, but are so, when they are abused; (so *Solomon* made Images of Lyons for his use: and thus the gift of engraving and painting, as well as others which God hath given to men, may be made use of, when, as (hath been said) it is not abused) As,

1. When such Pictures are obscene and filthy, and against Christian modestie to behold, such break this Commandment, but most especially the seventh, because as filthie communication doth pollute the ears, so do they the eyes. 2. When men become prodigal in their bestowing either too much time, or too much expence on them. 3. When they dote too much on them by curiositie, and many other wayes they may be abused; but especially in the fourth place, if they be abused to any religious use, then they become unlawful, as afterward shal be cleared.

2. Though making of Images simply be not unlawful and discharged by this Commandment, yet thereby everie representation of God (who is the Object to be worshipped) and every Image *religiously made use of in worship* is condemned (though civil and politic Images and Statues, which are used as ornaments, or badges of honour, or remembrancers of some fact, &c. be not condemned, h Because such Images cannot but beget carnal thoughts of God, 1 s *Acts* 17. 29.) contrary to this Commandment. 2. Because God

diſcovered himſelf, *Deut.* 4. 15, 16. &c. by no likeneſſe, but only by his Word, that they might have no ground of likening him to any thing. 3. Becauſe it is impoſſible to get a bodily likeneſs to ſet him out by, who is a Spirit, and an infinite Spirit: ſo then every ſuch Image muſt be derogatory to God, as turning the glory of the inviſible God, to the ſhape of ſome viſible and corruptible creature, which is condemned, *Rom.* 1. 22, 23. for everie Image ſuppoſeth ſome likeneſſe. Now there can be no conceivable or imaginable likeneſs betwixt God and any thing, that we can invent: therefore it is ſaid by the Lord, *Iſa.* 40. 18. *To whom will ye liken God or what likeneſſe will ye compare unto him?* where it ſeemeth it was no Idol, but God they aimed to repreſent by their *Images*, which was the fault condemned, *ver.* 25. As alſo, when we cannot conceive of God, and of the Myſteries of the Trinitiy, and *Incarnation* as we ought, what preſumption muſt it be to paint them?

Therefore upon theſe Grounds, 1. We ſimply condemn any delineating of God, or the God-head, or Trinity; ſuch as ſome have upon their buildings, or books, like a Sun ſhining with beams, and the Lords Name, *Jehovah*, in it, or any other way. This is moſt abominable to ſee, and a hainous wronging of Gods Majeſty.

2. All repreſenting of the perſons as diſtinct, as to ſet out the Father (perſonally conſidered) by the *Image* of an old man, as if he were a creature, the *Son* under the *Image* of a Lamb or young man, the Holy Ghoſt under the *Image* of a Dove, all which wrongeth the God-head exceedingly; and although the Son was, and is Man, having taken on him that nature, and united it to his God-head, yet he is not a meer man; therefore that *Image*, which only holdeth forth one nature, and looketh like any man in the World, cannot be the repreſentation of that Perſon, which is God and Man.

And if it be ſaid, mans ſoul cannot be painted, but his body may, and yet that picture repreſenteth a man: *I* anſwer, it doth ſo, becauſe he has but one Nature, and what repreſenteth that, repreſenteth the perſon; but it is not ſo with Chriſt: his God-head is not a diſtinct part of the humane Nature, as the ſoul of man, is (which is neceſſarily ſuppoſed in every living man) but a diſtinct Nature, only united with the man-hood in that one perſon Chriſt, who has no fellow; therefore what repreſenteth him, muſt not repreſent a man only, but muſt repreſent Chriſt, *Immanuel*, *God-Man*, otherwiſe it is not his *Image*. Beſide, there is no warrant for repreſenting him in his Man-hood; nor any colourable poſſibility of it, but as men fancy; and ſhall that be called Chriſts portraiture? would that be called any other mans

portraiture? which were drawn at mens pleasure, without regard to the pattern. Again, there is no use of it; for either that Image behoved to have but common estimation with other Images, and that would wrong Christ, or a peculiar respect and reverence, and so it sinneth against this Commandment that forbiddeth all religious reverence to Images; but he being God, and so the object of Worship, we must either divide his Natures, or say, that Image or Picture representeth not Christ.

Again, as to what may be objected from the Lords appearing sometimes in the likeness of a man, or the Spirits descending as a Dove, or as cloven tongues of fire: It is answered.

1. There is a great difference betwixt a sign of the Spirits presence, and a representation of the Spirit. 2. Betwixt what representeth the Spirit. as he is one of the Persons of the Blessed Trinitie, and what resembleth some gift of his: The similitude of a Dove descending upon Christ, was to shew his taking up his residence in him, and furnishing him with gifts and graces, and particularly holy simplicity and meekness without measure; and so his appearing in cloven tongues was to shew his communicating the Gift of tongues, to the Apostles. 3. Neither is there any warrant for drawing him in these shapes, more than to look on every living Dove, as representing him: and the like may be said of Gods appearing sometimes in humane likeness: it was but that men might have some visible help to discern something of Gods presence, but not to give any representation of him: and these bodies were but for a time assumed; as a præludie and fore-running evidence of the Sons being to become man.

From this ground also it would seem, that painting of Angels might be condemned, as a thing impossible, they being Spirits, which no corporal thing can represent, beside that the representing of them has some hazard with it: and for those cherubims that were made by Gods direction under the Old Testament, they were rather some Embleme of the nature and service of Angels, as being full of zeal, and alwayes (as it were) upon wing ready to obey Gods will, than any likeness of themselves. And its hardly possible to fancie representations of Spirits, good or evil, but thereby men will wrong themselves in the right description of them: though we grant, Angels being but finite Spirits, there is another kind of danger and impossiblitie of representing God, who is an infinite Spirit. Also some say, That these Cherubims mentioned did not represent the nature of Angels, but Angels appearing under such a visible shape: and we find, *Ezek.* 1. There are divers shapes

by which they are pointed out, but it is as to their fitness and readiness for service, and not as to their nature.

3. We say, that no Image whatsoever, made use of for religious ends, and without the bounds of civil and politick uses, is allowable, but is by this Commandment condemned, as unsuitable to the Lords nature and revealed will: so by this, Images, (otherwise lawful) when abused to Idolatry, become unlawful, and are not to be suffered but orderly to be removed. We call that more than a civil or a common use, when religious worship or reverence is purposely intended to them, or there is by some one occasion or other, danger, least they may be so abused: and of this sort (*viz.* dangerous ones) are, 1. *Images in places of Worship*; but it is not Idolatry, to have dead mens Images on their Tombs or Monuments in Churches. 2. Images of such Angels, Saints, *&c.* which has been abused to Idolatry by being worshipped, or most readily may be so abused. 3. Images erected for helping our Prayers to be accepted, and which have altars, lights, or temples appointed for them, (which will be clearer, when we come to speak of religious worship and *Bowing*.) Thus perigrinations and vows to Images, touching of them with some apprehension of fruit and advantage thereby, especially when healing is expected from them; and so are they abused also, though help be expected not from the Image, but from him whom it is said to represent. And thus also, when any Image once lawful cometh to be abused, it ought to be removed, as the brazen Serpent was by *Hezekiah*: and under this Prohibition, come in the Images of false Gods, as *Cupid*, *Venus*, *Apollo*, *Jupiter*, *&c.* which were once abused. Besides, some of these Idols being nothing, the pourtraying of them maketh them appear something: And if it was the Lords way to command the breaking and destroying of all Idols and Images of false Gods; can it be suitable to retain them in memory? that a generation following might have that occasion and help to Idolatry, (*viz.* the Images of old Idols.) from Christians: and if it was *David's* and the Saints way, *Psal.* 16. 4. not so much as to mention their names, but with detestation, ought Gods people for sport or delight to look on these Images? zeal for God would abhor these curiosities; and what edification can be in them?

We are now to clear the second question, If any Worship may be given, and what worship is due to Images of any sort? and if it be not a breach of this Command to give any religious Worship to any of them? That we may answer;

1. Consider, there was a two-fold worshipping of Images, even

amongſt Heathens. The firſt was more groſſe, when the worship was given to the Image, as being ſome God-head of it ſelf: thus ſome think the Images of *Baal*, *Aſhteroth*, &c. and particular Images, that have ſpecial names, where worshipped: thus are men ſaid properly to worship the works of their hands. This is againſt the firſt Commandment. 2. There was a worshipping of Images as repreſenting God, and ſo the worship was gone about as a part of ſervice done to the true God, ſuch was (in conformity to the Heathens practice) the worship given to the Calf, *Exod.* 32. *v.* 1. to 7. & ſuch were the Groves & Sacrificings in the high places, 2 *Chron.* 33. 17.

More particularly, there is an immediate worshipping of Images as Idols, when they in themſelves, or for themſelves are worshipped: and ſecondly, their is a mediate worshipping of Images for that which they repreſent, when men worship ſomething in them or ſignified by them.

This again may be diſtinguished with reſpect to the object, when the worship is directed either firſt to a falſe god, or elſe ſecondly to the true God.

2. Conſider, that there are diverſe ſotts of worship given to the Images of the True God, or of Saints. 1. Some religious worship which is more than civil, yet not that which is due to God, ſuch *Bellarmine* giveth them for themſelves properly, and calleth it δουλεία. 2. A divine worship due to what is typified, ſuch many give to the Images of God and Chriſt, this they call, λατρεία: This *Bellarmine* giveth them not properly, but *per accidens & propter aliud*, though the firſt he maketh properly to terminate on the Image, yet *Aquinas* and his followers, *Part.* 3. *q.* 25. 3, 4o. giveth the Images of *Chriſt*, of *Mary*, and of the Croſſe, λατρεία, properly ſo called.

2. Conſider what this is which is called Religious worship, it differeth from civil and politick worship (ſuch as is given to living men, yea from that civil reſpect which one will give to the Image of a King, or of one they love, which is not properly worship even civil) and conſiſteth in other circumſtances of a religious conſideration; and it may be known to differ from what is Civil, by theſe things. 1. By the thing to which the worſhip is given, that is, if it be a thing which paſſeth not under a Civil, but under a Religious account, as bowing to a living man is one thing, to a Saints Image, a Sacrament, or ſuch like, which have nothing in them, calling for civil honour is another thing; and therefore, if any honour be given them, it muſt be on another account. 2. By the actions, wherein we give ſuch worship, as if it be in prayer or in worshipping of God, or in ſacri-

ſicing, it is one thing to bow then, to or before an Image or man, and another thing to do it when occaſionally or hiſtorically we are relating ſomething or doing ſome Civil buſineſſe, as tying the ſhoo or ſuch like. 3. By the ſort of worſhip that has been given to Idols or uſed in Religious ſervice to God, & not ſuitable for any civil reſpect, to ſuch an object, as bowing the knee, uncovering the head, praying, building Temples, altars, making Vows unto them, or before them, ſwearing by them, or before them, carrying them about with us becauſe of ſome Religious influence they are ſuppoſed to have, ſetting them up for reverence to be given to them, ſetting up lights about them, ſacrificing, burning inceſe to them, &c. or ſomething of that kind, uſed ſometime in Gods ſervice, or in the ſervice of Idols.

4. Conſider, that what is ſaid of Images may be ſaid of all creatures and things to which divine honour, or religious worſhip in the ſervice of God is attributed; for if the one fall all will by this Commandment be over-turned, ſuch as 1. Worſhipping of Angels or Saints by λατρεία or the Virgin *Mary* by ὑπερδουλεία, as Mediators and helps in our ſerving the true God. 2. All adorations of the reliques of Martyrs, ſuch as their bones, duſt, clothes, &c. eſpecially the adoration of the very Croſſe (as they ſay) whereon Chriſt ſuffered, which hath by Papiſts a divine ſacrifice offered to it, and a divine worſhip given it in the higheſt degree. 3. The adoration of ſuch things as are uſed in worſhip) as Temples, Alters, Bread in the Sacrament, *Agnus Dei*, Maſſes, &c. 4. The Images of God, Chriſt, Saints, Angels, yea of the Croſſe, which are ſaid to be worſhipped with reſpect to the true God, and not as derogatory to his ſervice.

For further clearing of this purpoſe, we ſhall ſpeak to a queſtion which here neceſſarily occurreth; namely, Whether theſe things mentioned, being worſhipped by any ſort of Religious ſervice, whether directly or indirectly, for themſelves, or for ſuch things to which they relate, or which they ſignifie, even when men pretend the worſhip is not given to them, but ultimately referred to the honour of the true God, whether, I ſay, worſhipping them ſo, be not Idolatry, and a breach of this Commandment?

In anſwering this queſtion, 1. We ſhall clear that there may be, and is Idolatry committed with Images, and means of Gods ſervice, even in ſuch worſhip, wherein the Images which men worſhip are not accounted gods, but only repreſentations of God; and although theſe means of worſhip, which they worſhip are made uſe of in ſerving the true God 2. We ſhall clear, that all ſuch ſervice, as being Idolatry, is forbidden by this command, however it be diſtinguiſhed, if it be performed as religious ſervice, though

ſome ſervice be more groſs, and other ſome more ſubtile & refined.

Firſt then, That there is ſuch a kind of Idolatry in worshipping of Images, when men reſt not on the Images, but direct their worship to the God repreſented by them; we may clear it divers wayes.

And 1. From the Heathens, who though ſome did, yet all of them did not account their Images their Gods, but only ſome repreſentation of them: And firſt, we may gather this from, *Rom.* 1. 22, 23. where it is ſaid of them, 1. That they knew God; and yet, 2. That they turned the glory of that incorruptible God into the ſimilitude of Beaſts and Men, corruptible creatures. Their fault is not that they accounted theſe repreſentations or Images which they made, gods; but that they declined in their worship, in the worshipping of the true God by ſuch Images.

2. It may alſo appear by the frequent changes of their Images, while they retained their former gods, and by their multiplying Images of one ſort, and divers ſorts to one and the ſame god, and by their giving all theſe Images one name: and when it is ſaid, That *Solomon* and other Kings ſet up Images to *Ashtoreth*, *Baal*, &c. It cannot be thought they ſuppoſed theſe Images to be the very gods themſelves which they worshipped, but that they were only ſet up for their honour, 2 *Kings* 23. 13. And when *Manaſſes* made Chariots to the Sun, he ſuppoſed them not to be the Sun, 2 *Kings* 23. 11. Yea was not this commonly acknowledged, that *Jupiter* was in heaven; as appeareth, *Acts* 19. 39. and that, that Image came down from him, but was not he, nor yet the feigned goddeſs *Diana*.

3. It may appear by the Heathens own confeſſion, and the ſhifts they uſed, when they were charged with the worshipping the works of their hands: as 1. They uſed to ſay, They worshipped but the *Numen*, or god which was in them, and which inviſibly after their dedication of them (and not before) dwelt in them; yea, ſome of them would ſay, They neither worshipped that Image, nor any Devil, but by a bodily ſign they beheld what they shoud worship. 3. When Chriſtians further urged them, that what was ſignified by their Images, was not the true God but a creature, as by *Neptune*, the Sea; by *Vulcan*, the Fire, &c. They replyed, it was not thoſe bodies which they worshipped, but the gods which governed them. So *Auguſtine. Pſal.* 113. *nobis* 115. concerning the Idols of the Gentiles, and *Auguſtine de civitat. Dei, lib.* 7. *cap.* 5. where he sheweth that *Varro* giveth that reaſon, why the gods were rather pourtrayed in mans picture (though they were inviſible) becauſe, ſaith he, Mans ſoul is a ſpirit, and cometh neareſt them; and the body is the veſſel of the Soul, and therefore is uſed to re-

preſent it. See *Chryſoſt.* 1. *Eph. Hom.* 18. *Andrewes* on 2. Command, *Auguſt* in *Pſal.* 96. (*nobis*) 97.

And it may alſo 4. appear from this, That the Heathen gods for the moſt part (even thoſe of them that were moſt commonly worſhipped) were ſome famous men, after death ſuppoſed to be Deified, to whom they made ſtatues and images; and yet ſtill the honour was intended to thoſe to whom they appointed the Images, though they ſuppoſed, that their gods in an eſpecial manner dwelt in theſe Images, and anſwered from them.

In the ſecond place, this may be made to appear from the Command, *Deut.* 12. 31. where the Lord forbiddeth not only the worſhipping of Idols, but of himſelf by Images, *Thou ſhalt not do ſo to the Lord thy God*; that is, thou ſhalt not worſhip me by Images, as the Heathen do their gods: and therefore this is not onlie poſſible, but is alſo, and that moſt certainlie, a grievous guilt, even though they pretended it was not Idols, but God they worſhipped; yet it was not ſo, they worſhipped not him, but the Idol.

3. We ſhall clear it yet further, That the true God may be worſhipped (by Idolaters) as they pretend, and yet in Gods account their worſhip is nothing but Idolatrie committed with their Images.

We ſhall give four inſtances of this. The firſt is, from *Exod.* 32. where it is clear, 1. That the Image they ſet up, was not it ſelf acknowledged to be God, but as ſomething to repreſent the true God; for, 1. It cannot be thought their minds were ſo ſoon darkened, as altogether to forget what God had done, and to imagine that the thing which was new made with hands, was God, though they be charged with forgetting God, becauſe they were practical forgetters of him, and their ſin did ſpeak it out indeed. 2. The image is called *Jehovah* that brought them out of *Egypt*, which was a mercie paſt before the Calf had a being; and therefore the reaſon why they gave it this name, muſt certainlie be, becauſe they aimed by it to repreſent *Jehovah*. 3. It is not likelie that now they would have worſhipped the gods of *Egypt*, or that they would have attributed their delivery from *Egypt* to them, ſeeing theſe gods were alſo plagued: alſo, that *Aaron* ſhould do ſo, is incredible, who yet joyned with them in this tranſgreſſion. 4. Beſide, can it be thought, that ſo ſoon they thought it to be God, and yet ſo eaſilie afterwards paſſed from it? certainlie the words, *That it may go before us*, that is, not to *Egypt*, but *Canaan*, whether God called them; do clearlie implie, that they looked on it onlie as a repreſentation of *Jehovah*.

2. It is clear that they ſacrificed burnt-offerings and peace-offerings before this image, and this was the ſame ſervice which was

due to the Lord, and so it was proclaimed, *Exod.* 32. 5. and therefore it was to the Lord, and not to the Image (for it self) that they sacrificed.

3. It is clear that they are charged for *turning out of the way*, and that because of their *making a molten image*, which seemeth to infer, that their guilt was rather in the manner of worship and making of that Image for worship, than in quitting God altogether; and thus they grosly failed in the manner of worshipping him, by occasion of *Moses* his absence; for now they want that sign of Gods presence, which formerly they had, and have not such a visible commerce (as it were) with God; it is that they complain of, and this want of a visible sign (and not of God simply) do they intend to make up by this Image.

4. This may be further confirmed from *Acts* 7. 40, 41, 42. where it is said, that because of this sin they were given up to gross *Idolatry*; which could not be, had this been *Idolatry* of the grossest sort.

The second instance is, from *Judges* 17. where you will find that that *Idol*, which *Micah* made, is not by him or his Mother accounted God, but is made use of by them, as they think, for furthering them in Gods service, as appeareth, 1. From this, that it getteth not the name of any strange god. 2. That he seeketh a Levite for a priest to it, and promiseth to himself Gods blessing from that, not that the *Idol* would bless him, but *Jehovah*, *ver.* 13. 3. That it is said, the Priest asked counsel of *Jehovah* for the *Danites*, *Judges* 18. 6.

The third instance is, that of *Jeroboam*, who did sin, and made *Israel* to sin, by the Calves he set up at *Dan* and *Bethel*: that they were not intended to be worshipped as *Idols*, for themselves, but as means, whereby they might be helped to worship the true God, may appear, 1. From *Jeroboams* motive, which was not to divert the people from the true God, at least as he supposed, or to make them alter their God, but to alter their manner of worship, and to divert them from going up to *Jerusalem* to worship, from which his fear of their revolt to *Rehoboam* arose. Hence, the Calves are not provided to prevent worshipping of God, but are put in place of their going up to *Jerusalem*; as the colour of reason, pretended by him for this alteration, sheweth. And so, one service is put for another, without changing their God; and all the reproofs that his sins meeteth with from the Prophets run at this, that he altered the manner of Gods worship, in putting up new signs in new places, and appointing new sacrifices and Priests. 2. It appeareth from this, that, as it was distinct from that way of serving God, which was in *Judah*, so was it from the way of the Heathens,

yea, from the way used by such Idolatrous Kings as *Achab*, who are said to do worse, because they did set up strange gods (which the Calves are not called) and *Baalim*; and *Jehu*, when he destroyed the false gods, yet he retained this manner of Worship; and there were no cause to discriminate *Jeroboams* sin from *Achabs*, or to look upon it as any thing lesser, if all the difference had been only in the change of worshipping the Image of one Idol into the worshipping of the Image of another: but the difference was in this, that the one worshipped the true God in these Images, the other Idols indeed. 3. Hence there was still some knowledge of God in that land, and Prophets sometimes sent them by the Lord, yea when they were led captive, and others sent into their place, it is said, 2 *Kings* 17. 26. &c. They learned *the manner of the god of the land*, that is the true God, though they corrupt themselves with serving their Idols also: And thus the *Samaritans* continued worshipping, *they know not what*, though they pretended to worship the true God, *John* 4. 22.

The fourth instance is, that corrupt practice used sometimes in *Judah*, of setting up high places and groves; when yet they did not thereby intend to serve Idols, but the true God, and yet they are reproved for this, as a grosse corrupting of the Worship of God.

And it would seem clear sometimes in *Judah*, and often in *Israel*, even when they are charged with Idolatry, that yet the knowledge of the true God was not obliterate among them, nor they so brutish in their worship, as other Nations about them: We take it then for a clear truth, that they often did worship the true God, by images, when they did not worship the images directly.

The second thing may be easily cleared and made out, to wit, that all worshipping of God by Images, though the worship be pretended to be given to the true God, and not to the Image, but to the thing signified or represented by the Image; is yet unlawful, and Idolatry, forbidden by this Commandment, what ever sort of worship it be, if it be religious, as hath been said: And this we shall make out by these Arguments.

The first is, from the general scope of this Command, which is to forbid not only the over-turning of Gods service, but also all Will-worship, though mixed in with the Service (as it seemeth, that was, which is mentioned, *Col.* 2. 8. of worshipping Angels, which yet was so subtile, that they pretended, they were far from taking from God any thing that was his due) that this is the scope of this Command, is clear from *Deut.* 12. 8. where the Lord forbiddeth men in his Worship, *To do what seemeth*

good to every one in his own Eyes: But so it is, that the worshipping of God before Images, &c. is Will-worship, &c. till it be shewen that it is prescribed by God.

Secondly, That way of Worshipping God is clearly condemned by the more particular scope of this Command, which is first to discharge all grosse thoughts of God or his Service: which scope as it sayeth, God cannot dwell in Temples; So, neither can He be worshipped by mens hands, that is, by Images made with men hands, as these in *Athens* did, *Act.* 17. 24. 25. For they ignorantly worshipped the true God. 2. To shew that he should not be served as Idolaters served their Gods, by Images, *Deut.* 4. and 12. 30. 31. 32. Thus binds us to the Word for all institute worship, but especially restraineth us from Idolaters, their way of worship, as well as from their Idols, *Thou shalt not do so to the Lord thy God*: Note, that *So* set down, *v.* 4. relateth to Groves, Images, High places, &c. mentioned *v.* 3. which place doth not only discharge such Service to be given to Idols, but the giving of any such Service to God himself, who will have no such Service: And if it be clear, that worshipping him by Groves and High places be condemned, why not worshipping him by Images also? for the prohibition *So*, looketh to all.

Thirdly, This Command hath a general prohibition in it, that leaveth no Image out, whether of God, Saint, or any other thing for any Religious use, under whatsoever shape: For, 1. It dischargeth the making of any Image of any thing, for any Religious use. 2. It dischargeth all Worship to be given them, whether outward by *Bowing*, or inward by *Service*, or whatsoever followeth on these; and therefore no distinction used by Idolaters can salve the matter, or avoid the strength of this Command, especially considering that it directeth men in the manner how they should serve the true God, and doth not simply prescribe who is to be acknowledged as true God, which is done by the first Command.

Fourthly, If by this Command Heathenish Idolatry, or the Serving God by Images be condemned? then the serving of God by Images also amongst Christians is here condemned: But the Heathens serving God by Images, is here condemned, *Ergo*, &c.

If it be answered, that Heathens did represent by their Images that which was not God, and that this was their fault: I answer, 1. It is not like that all did so, nor that any at first did so; but some had a notion of the invisible God-head, as *Rom.* 1. 28. though they changed it into an Image, like to a corruptible Creature. 2. Yet

here

here the Argument holdeth; If Heathens, who worshipped, suppoſe, *Jupiter*, *Vulcan*, &c. and their Images of Gold, Silver, &c. were holden for Idolaters; not onlie as worshipping *Jupiter* and *Vulcan*, and theſe Idols which were ſo repreſented, but alſo as worshipping Gold and Silver, and ſuch Images and things as they made uſe of to repreſent them; then alſo Chriſtians muſt be ſaid not only to worship what is repreſented, by thoſe Images, but the Images themſelves, and ſo to be guilty of Idolatry on that account. The Reaſon will hold alike in both; and if their Exception, that they worshipped not the Images, but what they repreſented, did not exempt them from being found guiltie of worshipping ſuch Images in particular, neither will Chriſtians upon that Plea be found exemed from this guilt; for, à *quatenus ad omne valet conſequentia.*

5th. Argument, If that Idolatrie committed by the *Iſraelites* in the Wilderneſſe, *Exod.* 32. and that which was ſet up in *Iſrael* by *Jeroboam*, and that of *Manaſſes*, 2 Chron. 33. be to be condemned as Idolatrie; then that which is practiſed amongſt the Papiſts in worshipping of their Images, and God by them, is to be condemned as Idolatrie: But the former is condemned in Scripture as groſs Idolatrie, becauſe it falleth off, and declineth from the way of worship the Lord hath preſcribed, and turned Gods people like to Idolaters in their way; therefore alſo the latter is to be condemned as Idolatrie.

There is no exception which the Papiſts give in here againſt this Argument, but the like might have been given by the *Iſralites*.

For, 1. if they ſay, They worshipped not the true God before theſe *I*mages, that is anſwered already.

2. *I*f they ſay, *I*t was condemned, becauſe they repreſented him by ſuch *I*mages, that is not enough: For, 1. The Command forbiddeth all *I*mages of any thing. 2. The oppoſition mentioned, *Deut.* 4. *Thou ſaweſt no likeneſſe, or Image, but heardeſt a voyce*, hath no middle, but argueth againſt all alike: Hence theſe *I*mages, *Pſal.* 115. that had Noſes and Mouths, but ſmelled not, and ſpoke not, were condemned as well as thoſe complained of, *Rom.* 1.

3. *I*f they ſay, *I*t was not lawful then, but is lawful now; this were to ſay, that the Goſpel admitteth of more Carnal Ordinances than the Law; whereas its ſervice is more ſpiritual without all doubt.

From all which, we may clearlie conclude, that in ſuch Service there is a two-fold Idolatrie committed: 1. In that, becauſe of ſome holineſs and venerabilitie that is ſuppoſed to be in ſuch Images, Reliques, &c. Religious worship (though inferiour to what

is

is attributed to God) is given to them for themselves, according to the Decrees of that second Counsel of *Nice*. 2. In that they pretend, by such Service to worship the true God, though, in an Idolatrous manner, forbidden by him besides what *Aquinas* and his followers maintain, who give to the *Images* of God, Christ, *Mary*, and the Crosse, λατρεία it self, *part.* 13. *q.* 25. *a.* 1, 2, 3. And Reason sayeth, It is a snare unto them that worship them, and a scandal to others: for, as *Augustine* (speaking against the expressions used by Heathens, from *Psal.* 113. and from that of the Apostle, *Rom.* 1. (after he hath rejected their Images, and their interpretation, and excuses also) sayeth, *He who worshippeth and prayeth towards an Image, is an Idolater*: for, *who*, saith he, *worshippeth and prayeth towards an Image, who is not affected with it as if it heard him*?

In short then, the Idolatry that striketh against this Command, may be summed up in these particulars.

1. When by some visible sign, representation, or Image, the God-head is wronged, as being thereby made like to it; this is against *Deut.* 4. 15, 16, 17, &c. where every Image made to represent the true God, is condemned as unsuitable to him.

2. When by our worship we tye the Presence of the true God, to some Place, Image, Statue, or Relique, as if they had something in them, or communicated to them more divine than any other thing; or, as if God heard our Prayers better at Images, and by them; or, as if there were a more special presence of God there, or a more special dispensation of Grace granted by them; as Heathens supposed their gods dwelt invisibly in their Images, and did answer them there. Now the supposing that there is in any thing, something venerable and worthy of such respect, is the ground of all Idolatry; the inward leaning to it, and trusting in it, is against the first Command: but the outward expressing of this esteem and trust, is against the second Command. Thus men sin in praying to things that are (though rational Creatures) as Angels and Saints; or to things that are not, as empty Images that have no Deity dwelling in them, or to lifeless Creatures, as the Crosse, Bread, &c.

3. It is Idolatry, when Idolatrous worship used in the Service of Idols, is given to God contrary to his Command so, *Deut.* 12. 20, 31. *Thou shalt not do so to the Lord thy God*; and, 2 *Chron.* 33. 17. their keeping up of Groves for the worship of God, and that invention of *Jeroboam's* Calves, are condemned as Idolatry.

4ly. When any thing of that External worship, which is due to

to the true God, is given to any other, even though it be with a purpose not to shut him out altogether from his due, yet when it is in part given to any other thing, as to the Cross, Saints, Images, &c. it is called Worshipping of them; see *Exod.* 32. compared with *Psal.* 106. 19, 20. there they worshipped the Images of Gold and Silver, &c. yea, v. 37. Devils, though they intended to worship God in these Images.

5. When any thing of this Worship, due to God, is given to Servants or means, as if something adorable, and to be worshipped, were in them, although they be not accounted God himself: Thus *Cornelius* sinned in worshipping *Peter*, Act. 10. 25, 26. when he knew he was not God; and *Peter* rejecteth it on this ground, that he was a Man; and not God; and that therefore it was due to none but God: Which Reason, taketh off all that can be said by men for palliating this kind of Idolatry: Thus the scope of the Command, and the reason and ground of worship being considered, it is evident that all these are *Idolatry*.

We would now further consider, first, the positive part of this Command; and next, what is forbidden in it.

And, 1. For the positive part of this Command, we conceive, it doth reach, 1. To all external Ordinances, such as Doctrine, Worship, Government, and Discipline: We are here enjoyned to keep all these pure, according to His Word: Thus any errour breaketh this Command, when it is vented and made publick, as secret errous break the first.

2ly. It reacheth to all external *Obedience*, such as, receiving the truths of God, submitting to the Government and Discipline of His House, entering therein as Church-Members, often hearing the Word, not only on the Sabbath, which is required in the 4th. Command, but at all occasions, when God shall give the opportunity, it being a special part of his Worship; right using of the Sacraments, and worthy receiving of them, praying externally, internal prayer being required in the first Command; outward confession of sin, when called for; confession of the truth in times of trayal, &c. and this obedience is to be extended to extraordinary duties as well as ordinary: as Vowing, Swearing, Fasting, &c. when they shall be required in providence; external Covenanting with God, an Ordinance necessary for keeping pure publick Service, &c. Also it is to be extended to secret duties, and to private duties in Families, and Christian fellowship, as well as to publick, and to diligence in them all.

3ly. It reacheth to the right manner of doing duties; espe-

cially, it requireth it, 1. That they be not done in Hypocrisie, for God will not be so worshipped in any dutie. 2. That all our worship and duties be directed to God, in, and through the Mediator, and that none come to God but by him, who is the appointed High Priest. 3. That all our Obedience and Service be Spiritual.

4ly. It taketh in all external gestures, and outward reverence in praying and hearing, &c. as, that the eye be fixed, and the carriage not light, but decent; that there be no laughing, that the looks be stayed and grave: these in a special manner, in worship, are to be looked unto.

5thly. It requireth everie Mean that may further Gods publick Service, as educating and training up men for the Ministry, entertaining them, providing places and accommodations for publick worship, and everie thing of that kind, without which the external worship of God cannot be performed.

6thy. It requireth the removing of all letts and impediments of Gods Worship, or whatever is contrary thereto, according to our Places and Stations; such as Heresies and Hereticks, by condigne censuring of them, removing all Idolatrous Worship, and whatever may be occasions of it, or what ever hath been, or may be abused to it, purging the House of God from corrupt and insufficient Ministers and corrupt Members.

But let us see in the next place what is forbidden in this Command, and how it is broken.

In the first Command, what immediately reflecteth upon God himself, is forbidden; here, what immediately reflecteth on his Ordinances and Appointments, contradicting them, and Him in them, is discharged. There is none of the Commands more frequently broken, and yet men most readily think themselves free of the breach thereof, and therefore ye should consider that it is broken.

1. In Doctrine, or doctrinally. 2. In practice. 3. In both, when the Doctrines vented and published against truth, have external practices following on them, as that Doctrine of Image-worship hath, which we have spoken to already, and is the grosse breach of this Command; and the Lord instanceth it as being the greatest, because where this is, all sorts of Idolatry are: for it supposeth Idolatry against the first Command, and that some esteem and weight is laid upon that Creature we worship, beyond what is its due; as if there were in it some divinity or ability to help, whereby it is thought worthy of such honour, whereupon followeth that external worship which is

give

given to it upon that account: and so, because Saints are thought able to hear and help men, pray to them: and because the Crosse is thought holy, men worship it, &c. And as this Idolatry is manifold among the Papists, so it is palpable when prayer is made to Saints, Reliques, Bread, the Crosse, Images, &c.

Now that we may further explain this, consider, that this Command is three wayes broken doctrinally, (all which have a great influence upon mens breaking of it in their practice;) or, the Service and Worship of God, is three ways wronged by the doctrines of men. 1. When something is added to his Service which he hath not commanded, and this is superstition and will-worship largely so taken: Of this kind are, 1. The 5. Popish Sacraments added to those two the Lord appointed. 2. Other and more Mediators than the one Mediator Christ. 3. More meritorious causes of Pardon and Justification, than the blood and merits of Christ. 4. More Officers in his House than he hath appointed, such as, Bishops, Cardinals, &c. 5. More Ceremonies in worship, as Salt, Spittle and Cream added in Baptism to Water, and Kneeling, &c. to the Lords Supper. 6. More Holy dayes then God hath instituted. 7. Other things to be acknowledged for the Word of God than the Scripture, as traditions, Apocryphia, &c. and many such things; whereof (for the most part) Popery is made up.

2ly. It is broken when his Ordinances are diminished, and any thing which he hath commanded, is taken away from them, as is clear from *Deut.* 4. 2. *Ye shall not add unto the Word which I command you, neither shall ye diminish ought therefrom*: and thus they break this Command, by taking away the Cup from *Laicks* (as they call them) in the Lords Supper, and the use of the Bible from the People in their own Language. Also it is broken by taking away Baptism from Infants, and Discipline or Excommunication from the Church, and by taking away the Sabbath day, and publick singing of Psalms, or such like: not to speak of that Blasphemous, and some-way Pagan-Heresie of *Quaquerisme*, over-turning most, if not all the Ordinances of God, destructive to all true Religion and Christianity, and introducing at least, having a native tendency to introduce, old Paganism and Barbarity.

3dly. This Command is broken by corrupting of Gods worship, as when the Word is mis-interpreted and mis-applyed, Prayers are used in a strange Tongue, the Word is mixed with Errors, and the Church, both left without Discipline and abused in civil things, which tendeth to the corrupting of Gods

Service, unqualified men put into the Ministry and kept in it, when Sacraments are rested on and worshipped, even as the Brazen Serpent was abused, and the Temple, though appointed by God at first for good ends, was afterward rested on and Idolized.

Again, this Command is practically broken four wayes: First, By grosse prophanity and neglect of the Practice of known duties of Worship; this way, are guilty all Prophane Contemners of Sacraments, Word, Discipline, &c. All Neglecters of them when they may have them: and all these that set not themselves to go rightly about them, in secret, in Families or in Publick: and where many opportunities of Gospel Ordinances are, this sin is the more frequent: and so all Athiests that contemn Religion, and these that would only serve God with a good heart and intention, as they pretend, without any outward worship, are condemned here: and also those, who for fear or advantage give not testimonie to the Truth and Ordinances of Christ, when such a testimonie is called for.

2. Men sin against this Command, when they practise will-worship and superstition in serving God by duties he never required; whether, 1. It be Will-worship in respect of the Service it self, as when that is gone about as duty, which is not in it self lawful, as when such and such Pilgrimages and Penances are appointed by men to be done as Service to God; Or, 2. When Worship, or Service under the Gospel is astricted to such a place, as if it were Holier to pray in one place than in another, and that therefore God did hear prayer there more willingly and easily than in another place. Or, 3. In respect of bodily posture, as if there were more Religion in one posture than in another; as in receiving the Lords-Supper Kneeling, or Praying in such and such a posture, except in so far as it is decent, and otherwise rightly regulate by rules of Prudence and Natures light. 4. When it is without a Divine Warrant tyed to such a time only, as *Christmass*, (commonly called *Yool*) *Easter*, *Pasch*, &c. which is an observing of times that God hath not appointed. 5. When it is tyed to such an occasion or accident, as, to Pray when the Clock striketh, or when one Neeseth, which *Plinius* marked of *Tiberius*, who was no Religious man, yet could not abide one who lifted not his Hat when he Neesed, and said not, *God bless*; and he observeth it among these things he can give no reason for; the Prayer is good, but the tuning of it so, and astricting it to that thing, is superstitious; so your like-wakes and Dregies (as ye call them) are upon this account

account to be condemned, either as superstitious, or as prophane, or at the best, as the reliques and causes or occasions of both: For, 1. Once in times of Popish darkenesse they were so used, or rather abused. 2. Why are your Visits stainted to such a time more than another? It profiteth not the defunct, and it hurteth the person you come unto: a multitude not being fit for comforting or instructing; and yet it cannot be called a meet civil visit, being tryfled with such an occasion: but certainly it suiteth not, nor is it a Christian carriage toward the Dead, and after the Burial of the Dead, to spend time together in such a way as is commonly used: Beside, it is superstitious, when a thing without reason is astricted to such a time or occasion, as giving and receiving of gifts on *New-years-day*, too too common amongst Christians, though a Heathenish custome; which day, as *Gratian* observes, was dedicated to their Devil-god, *Janus*: He asserts likewise, that such Christians, as in his time did observe it, were Excommunicated: and *Alchuinus*, with others, write that the whole Catholick Church appointed once a Solemne publick Fast to be kept on a *New-years-day*, to bewail those Heathenish interludes, Sports, and lewd Idolatrous practices that had been used on it. 6. When some weight is laid on the number of words, or set Repetitions of Prayers, *Ave Maria's* or *Pater Noster's*, or on the reading so many Chapters, or saying so many Prayers. 7. When any take a word of Scripture at the opening of the Bile, or by a thought suggested, as more befitting their condition because of that, without weighing the Word it self: and lay more weight upon that word than upon another that hath the same authority and suitablenesse to their case, which is to make a Weerd, or Fortune-book of the Book of God, for which end he never appointed it. Thus also men are guilty, when they account Sacraments more valid, or lay more weight on them, because dispensed by some Ministers, than when dispensed by others, though having the same warrant, or because of the difference of persons that partake therein with them.

However some of these things may be in themselves good, yet they are abused by some one circumstance, as in unwarrantable timing them, or in laying that weight on them which is not warranted in the Word, which 1. Altereth the way that God has laid down. 2. Bringeth us to prefer on circumstance to another, without any warrant. 3. Maketh a necessity where God has left us free, and so bringeth us into Bondage.

3. We may go wrong in practising lawful duties many ways, as to the manner of performing them, when they are not so done as required: As, 1. When we do not propose to our selves the right end we should have before us. 2. When they are not done from a right inward Principle. 3. When they are done in Hypocrisie and Formality, and rested on; all which may go along with men in all Duties and Ordinances; and generally all our short-comings in the right manner of commanded duties, striketh against this Command.

4thly. We may also consider the breach of this Command, by taking a view of what is opposite to every thing required; and so want of Reverence in Worship, want of Zeal against errour and false Worship, not stretching our selves in all lawful endeavours to entertain and maintain the true Worship of God, are here forbidden; so likewise the putting in, and keeping in unworthy Ministers; the traducing, holding out, and putting out of faithful men; the with-drawing and sequestring their maintenance from them; the diminishing of it, or straitning them in it. Horrid sins though little thought of, and lightly look'd on by Men, drawing no lesse deep before God than obstructing the free course of the Gospel, breaking up the treaty of peace betwixt God and Sinners, carryed on by Faithful Ministers, as the Ambassadors of Jesus Christ; and saying on the matter that he shall not see of the fruit of the travel of his soul in the salvation of the souls of men, to his satisfaction, so far as they can impede it by outing and discountenancing his Ministers, the instruments made use of by him for bringing about that last warrantably; and thus also, all Sacriledge, *Simony*, and the like, cometh in as breaches of this Command; and all Partiality in Church-proceedings, Tolleration of Errours, countenancing the spreaders of them, slighting of discipline, conversing unnecessarily and unwarrantably with such as are Excommunicate, and all unwarrantable innovating in the external worship of God; and when we are not aiming and endeavouring to have our Children and Servants, and all under our charge, brought under subjection and conformity to the Ordinances and Service of God, as well as our selves.

But because this Command in an special manner looketh to publick Ordinances, let us see a little more particularly how it is broken in these: 1. In respect of Preaching and Hearing. 2. Publick Prayer. 3. Praising. 4. Sacraments. 5. Fasts; and in all these, there are faults of three sorts. 1. Some going before the performance

slness of these duties. 2. Some following after 3. Some going along in the performance of them.

And again, 1. Some are guilty of the breach of this Command by neglecting these duties. 2. Some are guilty in the wrong manner of going about them.

And, 1. Before hearing the Word, men break this Command 1. In not praying for the Speaker. 2. In not praying for themselves, in reference to this end, that they may profit by the Word. 3. In not setting themselves to be in a spiritual composed frame for such a work. 4. In not watchfully preventing what may divert them or distract them, or straiten their minds when they come to hear, not ordering their other affairs, so as they may not be a hinderance to them in meeting with the blessing of the Gospel. 5. In not aiming to have the right esteem of the Word. 6. In not blessing God for it, or for any good received before by it. 7. In not coming with hunger and thirst, as new born Babes, having laid aside what may hinder its being received with desire, 2 *Pet.* 2. 1, 2. 8. In not denying our own strength, as to the right discharge of that duty, that so we may make use of Christ. 9. In not minding, that when we are called to hear, it is to tryst with God in his Ordinances. 10. In going to hear with prejudice. 11. In coming without expectation of, and longing for the presence of God, or of meeting with him. 12. In not coming from respect to the honour of God, nor out of Conscience, but from custome, and for the fashion.

2ly. Men sin against this Command, when they are come to hear, and while they are about this duty of hearing; 1. In not looking to God, or not receiving the Word as Gods Word, but as Mans. 2. In extravaging and wandring in their minds and thoughts, *Ezek.* 33. 31. 3. In sleeping when they should hear. 4. In letting the Word slip out of their mind, and not retaining and laying up what they hear. 5. In not yielding their ears and memories, or yielding only their ears and memories, but not casting open their hearts to the Word, to let it sink down in them. 6. When, though it be heard, yet is not understood, *Mat.* 13. 13. 7. When, though understood, it is soon forgotten. 8. When there is not a peculiar trembling and fear in our waiting upon the Ordinances, *Isaiah* 66. 2 *Eccles.* 5. 1, 2. and *Mal.* 2. 5. There is a special fear which we ought to have *before his Name.* 9. When there is not Faith mixed with hearing, giving credit to the Word, it must be a great fault not to believe Gods Word when we hear

it, *Heb.* 4. *vers.* 1, 2. 10. When we fret and canker at the reproofs of the Word. 11. When we needlesly stumble at any expression, especially, when we carry so lightly as to laugh at what is spoken to the prejudice of the Ordinances. 12. When we are more for knowing than for doing, more for informing the mind, than for reforming the heart and life. 13. When there is carping at the Word, or censuring of it rather than our selves. 14. When we make no application of it to our selves, and try not whether we have such a fault, or if we perform such a duty, &c. 15. When we are not present, as before God, to hear, as *Cornelius* was, *Act.* 10. 33. 16. When we itch after novelty of expressions, or words, or things, *rather than thirst after the sincere Milk of the word, that we may grow thereby.* 17. When these novelties are more entertained and laid weight on, than known duties or truths. 18. When the Word is heard with respect of persons, and the same truth, or expression, or Scripture cited by one, is not so respected and received, as when spoken by another, contrary to *Jam.* 2. *vers.* 9. 19. When there are vain looks as well as idle thoughts. 20. When their is a wanton, light, un-reverent carriage. 21. When there is immodest and strange Apparel un-becoming that Ordinance. 22. When there is speaking or talking, out of the case of necessity, in time of Sermon, though it were by way of Prayer, it is sinful, except it were Ejaculatory in reference to what is at present spoken. 23. When there is reading of something, (even though Scripture) unseasonably. 24. When there is insisting on good thoughts, that tend to divert from hearing. 25. When men are observing Vanities in time of hearing, such as the Apparel that others have on, or the painting that is on the House, or the cuplings of the roof, or such like. 26. When there is not an intermixing of ejaculatory Prayer for our selves and others: and the speaker, that God would help him, and them, and us, to keep such a Word to the time when we may have need of it; and when God is not blessed when a word is rightly spoken. 27. When there is any quenching of convictions, or the motions or stirrings of affection wakened up by the Word. 28. When there is diverting to a doting love of the Speaker, or the thing as spoken by such a Speaker: or the manner of expression, and a delighting in these, more than in God, or a respecting of Him or our own profiting. 29. When we do not look upon, and make use of the Preached Word as a means to convert, but only as a mean to confirm. 30. When we do not make use of promises offered in

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Preaching, and directed by God to us by an Authorized Ambaſſador, and do not ſo lay weight on them as from him. 31. When we reject the many ſweet offers of the Goſpel, and come not to the Marriage of the King's Son. 32. When we do grieve Gods Spirit who preſſeth it upon us. 33. When we tread under-foot Chriſts Blood by our little eſteem of it. 34. When we give no credit to, nor lay due weight upon threatnings. 35. When we have not the Faith of Gods Providence, or of the Judgement to come. 36. When there is not an accepting of Chriſt. 37. When there is not imploying of him. 38. When there is not reverence in removing from our hearing of the word.

After hearing alſo, there are many ways whereby we are guilty of the breach of this Command. 1. Forgetting what we have heard. 2. Letting the heart unneceſſarily look back again to other objects, and follow other thoughts, and not meditating on what have been heard. 3. Not comparing what we have heard with the Scriptures. 4. Not following the Word with prayer for the watering of it. 5. Needleſſe falling to other diſcourſes, immediatly after the hearing of the Word. 6. Caſting it all aſide as to practice, *Pſalm* 50. verſ 16. to 23. 7. Fretting at ſome things that have been ſpoken. 8. Spreading Cenſures: Or 9. Commendations of the thing Preached, or of the inſtruments that Preached, as if that were all. 10. Not following the Word with ſelf-ſearching Prayer, and fruits ſuitable, endeavouring to practiſe what is required. 11. Not trembling at its threatnings, nor forbearing what was thereby diſcharged. 12 Not helping others to make uſe of it. 13. Not repenting of faults committed in the time of hearing. 14. Little delight in remembring of it. 15. Finding out ſhifts to put by its directions or challenges. 16. Applying them to others rather than to our ſelves. 17. Miſ-conſtruing the Miniſters end in preſſing of them. 18. Miſ-interpreting his words. 19. Miſ-reporting, or Miſ-repreſenting them. 20. Not being troubled for fruitleſneſs in hearing, without any uſe, but being as a ſtone without ſenſe or feeling. 21. Leaning on hearing, as if having been in the Church were a piece of holineſs, though no fruit follow on it. 22. Prophane abuſing words of Scripture, or phraſes uſed in preaching, in mens common diſcourſe; much more when they are mixed in wanton and prophane ſports, or jeſts and gybes.

All theſe ways men may ſin, when they come to hear the Word; they ſin alſo by abſence when they come not, neglecting

the opportunities of the Gospel; there are also divers sins which men are often guilty of in reference to hearing even on week dayes: As 1. Little love to the Word, or delight in the opportunities of it on such days. 2. Too much love to some other things that procureth luke-warmnesse in hearing. 3. Contemning occasions of hearing the Word on such dayes. 4. Improvidently bringing on a necessity on our selves that we cannot hear. 5. Caring little to have a Ministry, whereby we may be instructed at all times, and therefore we want such occasions. 6. Setting our selves, and using our wits to discourage the Ministers we have. 7. Not being weighted with our absence from week-days Sermons. 8. Mocking at them who are present. 9. Dis-respecting the Ordinance for some worldly or personal respects, preferring any small trifle thereto, &c.

2. Let us instance the breach of this Command in publick prayer, which is a part of worship which very nearly concerns the glory of God; and certainly when it is wronged through the unsuitable, and not right discharging of this duty, this Command is in a special way broken.

We shall not here look to every thing, but especially to what concerneth publick Prayer, indeed we fail also in secret Prayer, and in giving Thanks both alone and in our Families. 1. By contempt of this excellent Ordinance, many slight Prayer in secret and in their Families, *Jer.* 10. *ult.* which is a clear breach of this Command as well as neglecting it in publick; when men do not countenance, Sermon or Prayer, though at the same time walking Idlely in the Streets or in the Fields. 2. By calling up of Prayer to others, reproaching it, calling it Hypocrisie, and those who use it Hypocrites. 3. By mocking the Spirits work in Prayer.

1. Before we come to Prayer, we sin. 1. By not watching to keep the heart in a frame for Praying, alwayes. 2. By not watching over every opportunity that we may have for Prayer, whereby many occasions are lost. 3. In not longing for opportunities of Prayer. 4. In not stirring up our selves to seriousnesse when we are about to Pray. 5. In letting the heart run loose when we are about other things, which indisposeth for Prayer. 6. In having a selfy particular end before us in our Prayers. 7. In our little respecting God for strength and firmesse, and little looking to him for his Spirit to our selves, or these who are to go before us in this duty of Prayer. 8. In our little examining our selves that we may know what to Pray for, and what distinctly to confesse. 9. In our not meditating on what we are to say, that we may, as to the matter of our Prayers,

speak

speak in Faith. 10. In aiming more to find and exercise gifts, than to have grace acting in us. 11. In our rushing rashly on such a Weighty and Spiritual duty.

2dly. In Prayer; and, 1. On the Speakers part there are divers ways whereby this Command is broken: As, 1. By rashnesse and senselesnesse, not exercising the Spirit, but the mouth; telling over our Prayers as a Tale without life. 2. Praying in our own strength, without looking after the influence of the Spirit. 3. Not drawing near to God by Faith in Christ, but leaning too much on our Prayers, from a secret false opinion of prevailing more with many words well put together, than by exercising Faith on Christ, and resting on Him; as if God were perswaded with words. 4. Inadvertant Praying, uttering unadvised Petitions and Expressions without understanding. 5. Not Praying humbly and with Soul abasement: Nor, 6. Singly to please God, but men, seeking expressions that are pleasant rather than sensible. 7. Saying many things we think not, not being touched with the weight of sin when we confesse it, nor with the desire of holinesse when we mention it: counterfeiting sometimes liberty and boldnesse, sometimes restraints and complaints more than is real. 8. Limiting God in particular suits. 9. Cold in what is of greatest concernment. 10. Want of reverence and holy fear. 11. Want of a right impression of a present God. 12. Not praying for others, and little respecting the condition of those we pray with; or, what we do of this kind, is either but cold, and for the fashion; or if there be more apparent zeal and seriousnesse for others, it would be adverted that it be not upon design to flatter and please them rather than to obtain spiritual blessings to them. 13. Desiring things for satisfying our selves more than for Gods honour. 14. Breaking off before we come to livelinesse and liberty, having begun lazily and without life. 15. Not insisting to wrestle with God when under Bands. 16. Precipitating with the words before the heart ponder them, or the affection be warmed. 17. Posting through it, as duty, only for the fashion, without respect to God, or love to the exercise, or driving at any profit by it. 18. Wearying and not delighting in it. 19. Not aiming at Gods presence or sensible manifestations in it, or at Hearing in that which we pray for. 20. Being more desirous of Liberty in publick than in private. 21. Fretting when we are put or kept under Bonds. 22. Growing vain and light when it goeth well with us, and turning carnal and unwatchful when we get liberty.

liberty. 23. Impertinent use of Scripture-words, either ignorantly or vainly. 24. A secret expectation of something for our Prayer, and so resting upon the work done, as if there were merit in it. 25. Using expressions not easily understood. 26. Using undecent gestures, and scurrile expressions. 27. Not observing Gods dispensation to us, nor his dealing with our Souls in the time of Prayer, that we may conform our sutes accordingly, as we find many of the Saints have done, who end in Songs after they had begun sadly. 28. Not praying with fervency for Christs Kingdom, and for Jews and Gentiles. 29. Exercising guifts rather than grace, when we pray. These are sins upon the Speaker's part.

Next, ye should consider the sins of them that joyn: And beside what is general and common in the duty of praying, we fail often in joyning. And, 1. In this, that many think, When another prayeth, they need not pray, but let the Speaker be doing alone. 2. When we observe not what is spoken, that we may go alongst in what he prayeth for, and be upon our watch that we may joyn, and that we may do it in judgement. 3. The mind waving or wavering, and we hearing, but not praying. 4. Censuring the words or gestures of the Speaker. 5. Fixing our eyes or minds on some other things, and giving way to other thoughts that may divert from joyning. 6. Sleeping in time of Prayer. 7. Confusedness in that exercise, and, not distinctly joyning with what agreeth to our selves and our own case, nor with what agreeth to others joyning with it for them. 8. More cold and indifferent in what concerneth others, than in what concerneth our selves. 9. More careless of being heard and answered when we speak not, as if we were less concerned, thinking it enough to be present, although in our heart we joyn not; and, not being affected with the Prayer of another, nor acting Faith in it, we soon weary when others pray. 10. Not being edified by the praying of another, nor taking up our sins in his Confessions, nor our duty in his Petitions. 11. Much hypocrisie in such duties, while we seem to be joyning, but are doing nothing. 12. Not endeavouring to have affections, suitable to what is spoken, stirred up in us. 13. Not praying, that the Speaker may be suitably guided and helped in bringing forth Petitions that may answer our wants. 14. More indifferent, that another who speaketh, as mouth for the rest, want liberty, than when we are put to speak our selves, although it be Gods Ordinance. 15. Not rightly touched

touched with any expression we cannot joyn with, but rather stumbling at it. 16. Our being ignorant of the meaning of many expressions through our own fault, so that we cannot joyn in them. 17. Mumering words of our own, and not joyning with what is said. 18. Indistinctnesse, in consenting or saying *Amen* at the close.

3ly, After Prayer, both Speaker and Joyners fail. 1. That they watch not over their hearts, but soon return to other things, as if then they might take liberty. 2. Not waiting for an answer, nor observing whether Prayers be answered or not. 3. Not being thankful for Answers when they come. Nor, 4. Intreating and pressing for an answer if it be delayed. 5. Not reflecting on our failings, whether in speaking or joyning. 6. Not remembring what we have uttered in Prayer, but presently returning to a carriage that is very unlike those things we have been speaking before Him. 7. Not keeping up a frame for new opportunities of Prayer. 8. Not pressing after a constant walk with God betwixt occasions of Prayer. 9. Resting on Prayer after we have done, and thinking something of it, if we seem to have been helped to pray. 10. Carnally heartlesse and displeased, if it hath been otherwise. 11. Not being humbled for the sinfulnesse and defects of our Prayers. 12. Not having recourse by Faith to the blood of sprinkling for pardon of these sinful defects.

We are to consider how men break this Command in Praise and Thanksgiving: And here there is a failing, in general. 1. In the utter neglect of this necessary duty: Alace, what of that duty do we in secret, and yet it is singularly for Gods honour, and as clear a duty as Prayer. 2. In mocking praise often, by prophaning Psalms for our carnal mirth. 3. In neglecting and slighting of it, though not altogether, yet by unfrequent going about it. 4. In accounting it to be almost no duty at all, and in being but little challenged for slighting of it, or for irreverent using of it.

2dly, We sin before we go about this duty: 1. In not preparing for it. 2. In not praying for the Spirit, to fit and enable us to praise, 1 *Cor.* 14.15. and for a fixed heart for that work, *Psal.* 108. 1. 3. In our not aiming at a spiritual disposition for such a spiritual duty. 4. In our not endeavouring for a right impression of the Majesty of God. And, 5. For clearnesse of our interest in him. And, 6. For an impression of the excellency of his way, and meaning of his word; all which are exceeding necessary unto the right performance of this duty, and without them we cannot praise suitably.

3dly.

guilty. We are guilty of many faults in the time of praising. 1. Doing it without respect to Gods glory, and for the fashion only. 2. Hypocrisie, not praising him with the whole heart, performing it only with the lips, when the heart is away. 3. Ignorance, when we want understanding of the words we expresse. 4. No suitable impression of Gods greatnesse and goodnesse upon our hearts when we praise. 5. Not aiming at Communion with God in this duty, as desiring, minding, and hoping to praise him for ever. 6. Not being taken up with Spiritual and Heavenly delight in him, and in the work of his praise. 7. Lightnesse, laughing, or mainly affecting of, and carnally doting upon, some tone or voice more than being suitably affected with the matter, and making melody in the heart to the Lord. 8. Forgetting what we do sing, and not knowing or considering what it is we sing, the heart not being present nor fixed. 9. Not being constrained by love to praise, but some custome or natural Conscience constraining us to it. 10. Not offering up our praises in and through Christ Jesus, *Heb.* 13. *vers* 15. 11. Soon satisfied in our praising, as if we were little troubled to be fitted for it, and because little of our selves lyeth in it, we are the lesse careful how we discharge it, but stint and limit our selves to some certain customary matter which puts us to few prayers before, and makes but few challenges after. 12. Not intermixing ejaculatory prayers in our praisings. 13. Much Hypocrisie, when we sing the cases of others or their thoughts and estimation of God, and study not to be something like their frame and exercise. 14. Not framing our affections in praising to the subject of our praise; whether it be some sad case or some chearful condition, or some Historical or Prophetical subject; and when imprecations are a part of the Song, we soon fall off, or praise one and the same way in all. 15. Not serious in blessing God for former mercies to his Servants, if it be not so well with us in the mean time, nor chearfully acknowledging his former deliverances of his Church and People, in which we have not personally shared. 16. Not being affected with his keeping of us free of many sad cases we sing, and others have been in, nor blessing him for delivering them. 17. Not letting the Word of the Lord which we sing, sink down in us for engaging our hearts to, and chearing our spirits in good. 18. Not assenting to, and giving him glory in the acknowledgement of the justnesse of his severest threatnings, and the most fearful Scripture-Imprecations. 19. Not rightly observing those things that are the subject matter

of

of Scripture-Songs, ſo as to put a difference betwixt ſome things we are to tremble and ſcare at, ſuch as the falls of the Saints, and other things which we are to imitate and follow for our edification. 20. Gadding in idle looks, ſo that ſome ſcarce look on their books (although they can read) that they may the better have the ſenſe of what they ſing. 21. Not putting a difference betwixt praying a Petition that is in a Pſalm, and ſinging of it, which ſhould have a ſweetneſſe with it that may incourage us to pray for, and expect what others before us have obtained. 22. Wanting ſuch conſiderations about the matter ſung, when it ſuits not our preſent caſe, as may ſuitably affect us, and fit us to glorifie God in that duty: as when we ſing of the eminent holineſſe of ſome of the Saints, we are to bleſſe him that ever any was ſo holy, whatever be our ſinfulneſſe, and that we have hope of pardon, though under many failings, and much unlikelineſſe to that caſe we ſing. 23. Not ſinging with the voyce at all, although the tongue be given us as our *Glory*, that we may therewith thus glorifie God.

4thly, After we have been about this duty of praiſe, we ſin. 1. By falling immediatly into a carnal frame. 2. Not looking back or examining when we have done, how we carried it in praiſing God. 3. Few challenges for our many failings in praiſe. 4. Little Repentance for thoſe failings. 5. Not keeping the heart right for a new opportunity of praiſe. 6. Not keeping a record of his mercies in our memories, and upon our hearts, to engage us to praiſe him. 7. Not walking in the exerciſe of love, which would ſweetly conſtrain us to this duty, and make us delight in it.

Theſe are but a few of the many iniquities that are to be found in our holy things, *Exod.* 28. 38. Its good we have a High Prieſt to bear them. O, what if all our ſins were reckoned, how hainous would they be? and what a ſum will they come to, if our performances of holy duties have ſo many ſins in them? and when the ſins of a Sabbath are counted, how many will they be? hundreds of divers ſorts, in praying, hearing, and praiſing; and multiply theſe to every looſe thought, and every declining or wavering of the heart. how many times may they be multiplied? ah! how many unholy words do we let ſlip, and then conſider all the Sabbaths and Sermons, Prayers and Praiſes we have had, how many hundred thouſands will they amount to? It is ſad that men ſhould lye under all theſe with few or no challenges, or without minding repentance, or thinking of the neceſſity of employing the High Prieſt for doing them away; therefore we ſhould accept theſe

challenges.

challenges, and give Him employment, who only can bear the Iniquity of our holy things. If this bring not down self-righteousnesse, and convince you of the necessity of a Mediator, what will do it?

We shall proceed in the next place, to consider the sins that wait on receiving the Sacraments, which as they were a special part of the worship of God under the Old Testament, so they are yet under the New; and our sins in reference to them, strike against this Command, as it prescribeth and carveth out our external Worship; and so much the rather should we consider this, because there cannot be more expres Covenanting with God in giving and receiving, proposing terms and accepting of them for closing the Covenant, than in the Sacraments.

Before we enter to speak of the faults we are here guilty of, we may in general propose some things concerning the Sacraments: As 1. For what ends God hath appointed them, that so we may know what is to be expected in them. 2. How they effectuat the ends, that we may know how we should go about them; and we shall speak to these two joyntly, because we cannot speak to the one, but we must speak to the other.

But before we speak to these, some things are to be præmitted: As, 1. That God hath thought good alwayes to add Sacraments to his Covenants: Thus the Covenant of Works had its Sacraments: *Adam* had the Tree of Life for a Sacrament to confirm him in the Faith of that Covenant; so the Covenant of grace in all its administrations, had its Sacraments also for confirmation thereof: As, before Christs incarnation it had, Circumcision, the Passeover, and divers Sacrifices effectual for that end; and the Fathers, before *Abraham*, had their Sacrifices for Sacraments: and since his Incarnation, it hath Baptism and the Lords Supper; for as the Lord has for mans sake condescended to deal with him after the manner of men, by Covenants and mutual Engagements; so he keepeth the manner of men in Swearing, Sealing, and Confirming these Covenants for their greater consolation, who are within the same, *Heb.* 6. 18.

2dly, Although the nature of the Covenant alter the Sacrament in respect of our use-making of it; yet, as all Covenants have some essentials in which they agree, to wit, a Promise and a Restipulation; so all Sacraments have something common, to wit, that they Signifie, Seal, and Strengthen the Covenanters in assurance of enjoying what is promised according to the terms of the Covenant, to which they are as Seals appended, the Tree of Life confirmed

the

the promiſe of Life to *Adam*, upon condition of perfect Obedience: Circumciſion confirmed it to *Abraham*, upon condition of Faith, *Rom.* 4. 11.

3ly, The Sacraments of the Covenant of Grace before and after Chriſt, differ in circumſtantials, as the Covenant it ſelf under the Old and New Teſtament doth; but in eſſentials they agree, for they ſeal one and the ſame thing, and after one and the ſame manner.

4ly, There are ſome chief things common to all Sacraments of the Covenant under one adminiſtration: As for example, Baptiſm and the Lords Supper, they agree both in this, that they ſeal the Covenant, and repreſent Chriſt and his benefits, *&c.* yet in either of them there are ſome peculiar promiſes and benefits eſpecially looked unto; and alſo they have their peculiar manner of ſealing theſe things which are common to both: Believers are alſo confirmed in the ſame things by the Word, but the Sacraments confirm them in another way, more clearly, and ſenſibly, and proportionally to our weakneſs and neceſſity.

5thly, No Sacrament is of, and from it ſelf valid, but its validity and efficacy is from the Covenant and Promiſe, whereof it is a Sacrament; and ſo it is a ſeal to none, but to ſuch as are in the Covenant, and keep the condition of it; to them it ſealeth the benefits promiſed, though abſolutely and ſimply it ſeal the truth of the conditional promiſes; and ſo it may be ſaid conditionally to ſeal, to all the Members of the Church, the truth of what is promiſed upon ſuch a condition; as for example, The Tree of Life ſealed this Truth, That who ſtood in perfect Obedience ſhould have Life, but it did not ſeal to *Adam*, that he ſhould have Life, except upon condition of his perfect Obedience; the like may be ſaid of Circumciſion, Baptiſm, *&c.*

6thly, Hence every Sacrament doth ſuppoſe a Covenant, and the Receivers entry into the Covenant, to which the Sacrament that he receiveth, relateth: So that we come not to the Sacrament properly to enter into Covenant with God: But firſt the Covenant is entred, and then the ſeal is added, as *Gen.* 17. Firſt, God entred into Covenant with *Abraham*, and then the Seal of Circumciſion is added as a confirmation thereof.

7thly, No Sacrament giveth any new right which the Receiver had not before; only it confirmeth the right he had before; he hath acceſſe to the Sacraments upon the account of his external right.

8thly, Sacraments confirm ſtill ſomething that is future, and

to come, they being instituted for the confirmation of our Faith and Hope in those things, of which we are most apt to doubt; as the Passeover strengthened the *Israelites* against the fear of being destroyed: The Tree of Life confirmed what was promised to Adam, and not performed; and so all Sacraments help us to believe the making good of some promise not performed, for they serve as the Oath and Seal; and indeed when we Preach the Gospel, we offer a Sealed Covenant and a sworn Covenant.

These things being premised, we come to speak to the things proposed: and we say, The Sacraments of the New Testament (of which only we speak purposely) have in Gods appointment and our use, these three ends especially:

The 1. is, to represent clearly the nature of the Covenant, and the things promised therein, as, the washing away of sin, Christ himself, his death and benefits, and the way how we come to the application of all these, to wit by Faith freely, putting on Jesus Christ for taking away guilt, and strengthning us to an holy walk: in all these the Sacraments (that is, the signs and word of institution added) do fully and clearly, 1. To the Ears: 2. To the Eyes: 3. To our other senses of feeling, *&c.* not only hold forth what is offered, but our way of closing with, and accepting of that Offer: as if God, who by Preaching letteth us hear him speak (inviting us to be reconciled to him) were in the Sacraments, letting us see him tryst and close that bargain with us by his Ambassadors; in which respect, the Sacrament may be called the *Symbol* and *Token* of the Covenant, as it is, *Gen.* 17. and this way the Sacraments have a teaching use, to bring to our Remembrance Christ, His sufferings and benefits, as well as our estate, what it was without him, and before our closing with him: all this, by the Word and Elements, with the Actions concurring; is represented to us, as if it were acted before our eyes, for making the way of the Gospel the more clear to our judgments and memories, who either senselesly take it up, or sluggishly forget these spiritual things: the Lord, who sometimes maketh use of Parables and figurative expressions, or similitudes, to set forth spiritual things, to make them take with us the more, hath chosen this way to make use of external signs and actions for the same ends also.

2. The second end of Sacraments, is, to seal and confirm God's mind and revealed will to man, and to put him out of question of the truth of his promises, that so he may have a further prop to his Faith, and may draw more strong consolation from the Pro-

mises

promiſes of the Covenant upon this ground. In this reſpect they are called Seals (*Rom.* 4. 11.) of the Righteouſneſs by Faith, that is, not the Righteouſneſs of *Abrahams* Faith, but of his obtaining Righteouſneſs by IT; and not by works; that is, They are Seals of that Covenant which offereth and promiſeth Righteouſneſs to ſuch as believe: So was the Tree of Life a confirmation to *Adam* of the Promiſe of Life; ſo was Circumciſion to *Abraham* a Seal and Confirmation of the Promiſes of the Goſpel, as Gods Oath was, *Heb.* 6. 18. And ſo are the Sacraments to us.

This Confirmation may be three ways looked on: 1. As that which confirmeth the Propoſition. 2. The Aſſumption, 3. The Concluſion of a practical Syllogiſm, whereby the Believer concludeth from the Goſpel that he ſhall be ſaved.

The Propoſition is this, *He that believeth, ſhall be ſaved*; this by the Sacrament is ſimply confirmed as a truth that one may lean unto: Then the Believer's Conſcience in the Faith of that, ſubſumeth, I will then take me by Faith to Chriſt, ſeeing that is a ſure truth, I will reſt on him and hold me there; or more clearly, I do believe in him.

Now, 2. This aſſumption that I, or ſuch a man hath Faith, is not confirmed ſimply, by the Seal; for the Sacrament is to be externally applyed by men, who can ſay no more, but, They charitably judge ſuch a one to have Faith; yet it may be ſaid to be ſo far confirmed, as one, whoſe Faith doubteth, may by this be encouraged to reſt on Chriſt, and quiet himſelf on him. Thus Faith is confirmed, while it is helped to Aſſume, though the man be not clear that he hath aſſumed: as alſo, one having, according to Gods command, caſt himſelf on Chriſt, and according to his inſtitution, taken the Seal, I ſay, ſuch a man may conclude from the Seal, as well as from the Promiſe, that he is accepted; even as one having prayed may conclude he hath been heard, having done it according to Gods will in the name of Chriſt.

3dly, When the concluſion is drawn, *Therefore I ſhall be ſaved*, the Sacrament doth not confirm that ſimply to us, more than it did to *Adam*, (who afterward brake the Covenant of Works, and ſo attained not the thing promiſed) but it ſealeth it conditionally, *If thou believe, thou ſhalt be ſaved*, and ſo the Aſſumption muſt be made out by the ſearch of the conſcience, before the concluſion receive any confirmation by the Sacrament; yet by ſtrengthening the *major propoſition*; *Such as believe, ſhall be ſaved*; it ſtrengthens the *Concluſion* alſo: for if that were not true, my having Faith, or flying to Chriſt, were no great comfort; and ſo conſequently

it has influence on the Believers comfort in the *Conclusion*, as God's Oath and Seal did confirm the Promise made to *Abraham*, and also strengthened his Faith in believing it should be made out to him. *Rom.* 4. 11.

Again, it is to be considered that the Sacrament Sealeth particularly, not only as it sayeth, *All that Believe shall be saved*. But also, as it says, *Thou, if thou wilt Believe, shalt be saved*; and the seal is so appended to that conditional Offer, that the Covenant standeth not only sure in general to all Believers, but to Me particularly upon my closing with it, as if God were particularly singling me out to make the offer unto me, and to take my engagment, and to put the seal in my hand, by which Faith is more particularly helped and strengthened than by the Word alone: there is great use therefore of the Sacraments, in that thereby we get Faith quieted in the believing of this, that God will lay-by his Controversie, and keep his Covenant, and make forth-coming his promises to those who flye for refuge to Jesus Christ, according to his Oath and Seal: Thus he sealeth the *Major* Simply, the *Minor* Conditionally, but Particularly; Or we may suppose God speaking to us from the Covenant thus, He to whom I offer Christ, he may receive Him; and all that believe, and receive the Offer, shall obtain the Blessing offered: But I offer Christ to thee: therefore, thou mayst and shouldst receive him; and if thou accept the Offer, thou shalt obtein the Blessing offered, and shalt be saved: Thus the *Major* and *Minor* are simply sealed, But the Conclusion conditionally: Or the Sacrament sealeth the Offer simply; but the Promise as it is applyed to such a particular Person Conditionally, if he receive the Offer; so that none needeth to question God's Offer, nor Christs Performance on our Acceptation. And thus the Sacraments may be called *Testimonies*, of Gods Grace to us, because particularly they seal that Offer of his Grace unto us, namely *Christ*, and *Salvation* by him, and his being content to give Him upon condition of our believing.

The Third end and use of the Sacraments; is, to exhibit and apply Christ or his Benefits to Believers; hence in the Sacraments we put on Christ, and eat him: which is not done by any Physical Union of Christ or his Benefits with the Signes; but as in the Word, Christ Communicateth himself, when the Spirit goeth along with the promises, and Hearers bring not only their Ears, but their Hearts and Faith to that Ordinance: So here, by the Sacraments Christ is Communicated

to us; when we come not onely with Ears, Eyes, Taſte, &c. but with Faith exerciſed on Chriſt in the Sacrament, with reſpect to his Inſtitution: and he cometh by his *Spirit* with the Elements, and Word, whereby the Union with Chriſt is ſo much the more near and ſenſible, as it hath upon the one ſide ſo many and great External helps in the means appointed by God; and on the other ſide a proportional Bleſſing promiſed to goe along with his Ordinance by the Operation of his *Spirit*. Hence it is, that all this Communion is Spiritual, conferred by the Spirit, and received by Faith; yet it is moſt real, and having a real Ground and Cauſe, and real Effects following, not by vertue of the Sacraments in themſelves, more than by the Word or prayer conſidered in themſelves; but by the vertue of the Promiſes being laid hold on by Faith. And now Word and Sacraments being joyned together, they concurre the more effectually for bringing forth thoſe ends intended in the Covenant.

4thly, There is a Fourth End which reſulteth from theſe, and that is, a *Believers Conſolation*, Heb. 1. 6. 8. which by the ſtrengthening of Faith, and beholding of Chriſt in that Ordinance, and being confirmed in the hope of his Coming again, &c. proveth very ſweet, and corroborateth the Soul ſo much the more, as that therein he tryſteth often with the Believer, and by it Communicateth himſelf to his *Senſe* and *Spiritual* feeling.

5thly, The *Sacraments* holds forth a Mutual Engaging betwixt God and his People; God holdeth out the Contract, the Covenant and Offer; We, by our partaking doe declare our acceptance of that Offer on thoſe Terms, and ingage accordingly, that we ſhall make uſe of that righteouſneſſe therein held forth for our Juſtification, and of that Wiſdom and ſtrength therein offered for our direction and *Sanctification*. In this reſpect our taking of the Seal, is called our *Covenanting*; And *Gen.* 17. he was to be punished that wanted the Seal of God's Covenant: Thus our accepting and receiving, looketh to the Word, holding forth the Terms, and God ſealeth and confirmeth on theſe Terms the particular promiſes of righteouſneſs and ſtrength to the ends before mentioned, that our Faith may be ſtrengthened in making uſe of them.

Theſe are the main and principal ends of the Sacraments, though they ſerve alſo for outward Diſtinguishing of Gods People from all other ſocieties and perſons.

In Sum, The Word offereth Chriſt and his Benefits, the Hea-

not accepteth him, on the Terms on which he is offered; and consenteth; both these are supposed to precede the Sacraments, though, (as we may see in the Jaylor, *Acts* 16. and others) it may be but for a very short time, yet in the order of Nature at least they are *Prior*, and then come the Sacraments, which have in them 1. A clear view of the bargan, that we may close distinctly, and know what we attain. 2. A solemn Confirmation, on Gods side of the Covenant, and the particular offer he therein maketh. 3. A furthering of us in part, and helping us to believe, and a conferring of something offered. 4. A comforting of those upon whom the Blessings are conferred. 5. The Receivers solemn and publick ingaging to God, that he shall observe and make use of all these. the Fifth may be looked upon, as the Second in Order.

We may come now to consider the Faults we are guilty of, in reference to the Sacraments. And First in general, then more particularly in reference to Baptism and the Lords Supper: We shall not speak to those faults common to *Papists* and others, which are more Doctrinal, such as Errours about the persons who may Administer them, as that Women may Administer Baptism, *&c.* But we shall speak to those that are incident to us in our Practice.

And First, in general we fail, either when too much weight is laid on them, or when too little. First, When too much, as 1. When there is an absolute necessity supposed to be of them, in order to Salvation. 2. When they are thought to confer Grace of themselves by the very partaking of the outward Elements, although without Faith. 3. When they are rested on in the outward receiving; as if that made us some way acceptable to God. 4. When there is a superstitious blind preferring of them to, and with, the prejudice of all other Ordinances, so that one will neglect Preaching and Prayer long, but must have Baptism and the Communion. 5. When there is a preferring of the outward Ordinance to Christ and the thing signified, that is, When men seek more to have the Babtism of Water than the Baptism of the Spirit, and the External Communion more than the Inward; in which, any Heaven that is to be found in the Ordinances, lyeth: and when men are more commoved for wanting the Sacrament once, than for wanting Christ often and long. 6. Coming unto, and going from, the External Ordinances, neglecting him, and without dependance upon him who giveth the blessing, and thinking that then all is well enough, seeing they were present at the Ordinance. 7. Going far off for the partaking of a Sacrament to

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prejudice of necessary Moral Duties called for at that time. 8. Placeing more in them than in works of Mercy and Charity; or doating on them, to the neglect of those. 9. When they are accounted so holy, as if they might not be given, where Christ alloweth them to be given; or as if that wronged them, when they are not Administrated in some consecrate place, as if one place were now under the Gospel more holy than another. 10. Adding to Christ's Institution, in the way of Administration; as if what he hath appointed, because it is common and ordinary, were base, and too low for them.

Again, they get too little esteem. 1. When people use them as bare and empty signs, without respect to their due ends. 2. When their is not that Reverence given to God in them, as ought to be, according to his command, when we are about so holy and so solemn pieces of Worship. 3. When men carnally and without preparation, and observation, can hazard on them as common things. 4. When Gods Grace and Goodness in condescending in them to us, is not admired and blessed. 5. When they are not poundered and studied, that we may know them, and be affected in receiving them, and when there is not Meditation on them. 6. Want of delight in them. 7. Carelesness of them whether we have them or want them. 8. Corrupting the Lords institution in our manner of going about them, either adding to it, or diminishing from it, or changing it, as if men might do so. 9. Little zeal to keep them pure. 10. Neglecting the occasions of them, when we may have them with some little pains. 11. Accounting them better, when Administred by one Minister, than when by another: or esteeming little of them, because dispensed by some men, (though lawful Ministers) as if men added any worth to the Ordinance of God. 12. Never actually laying weight on any of them, or drawing comfort from them, or less than should have been done. 13. Not wishing and praying that others may have good of them. 14. Not fearing the wronging of them by multitudes who partake of them, and not endeavouring to have abuses of that kind helped, but making them common to all indifferently and Promiscuously. 15. When sold, or not the breaking of their ingagements in them. 16. When men hang the Fruit of them on the Administerer's intention, or on the grace of them that are joynt-partakers with them. 17. When there is little zeal against the errours that wrong them, as when

they are denyed by *Anabaptists*, and when they are corrupted, as in the *Masse*.

To come particularly to Baptism; we may consider, 1. The sins of those who seek it for their children. 2. The sins of those who Administer it. 3. The sins of on-lookers, especially those who are called to be Witnesses. 4. The sins of those who are baptized.

The Parents or presenters of Children to Baptism fail before, in the time, and after the Administration of this Ordinance. *First*, before, 1. By not serious minding that which is to be done. 2. Not considering the Child's condition as needing Christ in that Ordinance. Nor 3. The end of that Ordinance. 4. Mistaking Christ, and not going first to him, for conferring the things and blessings signified. 5. Not praying for the Child, for the Ministers, and for a Blessing on the Ordinance. 6. Not blessing God, that there is a Covenant of Grace that taketh in our children; nor offering them to be ingaged and received in it. 7. Not minding the most simple and edifying way of going about it, but walking by other Rules. 8. Needless delaying of it for carnal ends. 9. Being more desirous of the sign, than of the Thing signified.

2*dly*, When we come to it we sin. *First*, Not seeking to have our part in Covenant with God (by which we have this priviledge of bringing our Children to Baptism) renewed and made sure. 2. Not considering by what right we claim it to our Children. 3. Not repenting of our own Breaches of Covenant, nor wondering that God keepeth with us, who have often broken to him. 4. Not coming with the exercise of fear and reverence. 5. Waiting on it oft-times without attention or minding our Duty in what is spoken. 6. Promising for the fashion what we ingage for the Childrens Education, and without either Judgement or Resolute purpose to perform. 7. Being ignorant of what is said or done. 8. Not attending to Prayer for the blessing. 9. Not undertaking in Christs strength to perform the Duties called for.

3*dly*, After the Administration of Baptism, we fail. *First*, In forgetting all our engagements. 2. In growing careless to maintain any suitable frame, and falling carnal in our Mirth on such occasions. 3. Not being much in Prayer for the Children, nor insisting or continuing in Prayer for the Blessing. 4. Not being Faithful according to our ingagements, in educating them. 1. In Knowledge, that they may be so trained up as to know what God is. 2. In the

the fear of God pressing it upon them by frequent Exhortations. 3. In giving them good Example. 4. In giving them seasonable Correction (but rather sparing them though to their hurt) when their is cause of Correction. 5. Being also unfaithful in not seriously minding them of their ingagments by Baptism. And. 6. Much more by giving them evil Example. 7. Conniving at their faults. 8. Advising them to what is sinful, or sending them where they may meet with snares, or suffering them to go there. 9. Providing for them the things of this Life, without respect to that Life which is to come. 10. Not enabling our selves that we may discharge our Duty to them. 11. Not insisting to press those things upon them, that concern their Souls alwayes; thinking it is enough that sometimes they be spoken to. 12. Never purposely stirred up and driven by that Tye to see for their good. Nor, 13. Repenting our many Short-comings. Nor, 14. Lamenting for what we see sinful in them, when they follow not Faithful advice. These are things that would carefully be looked unto, both by Fathers and Mothers; and all such as engage for the Christian Education of the Children, whom they present to that Ordinance.

Next in him that Administreth Baptism, there are oft-times diverse failings. As, 1. When it is customarily dispensed without respect to its end. 2. When in Prayer the childs Salvation is not really and seriously aimed at, but for the fashion. 3. When it becometh a burden to dispense it. 4. When it is not thought much of, that Christ admitteth such into his House, or himself to be a partaker of such mercies, let be to be a Dispenser of them to others. 5. When he followeth it not privately with his Prayers for a blessing: besides what failings may be in unsuitable words, and Humane Ceremonies, &c. And seeking himself in the words that are spoken, rather than the Edification of the Hearers.

When we are Witnesses and On-lookers, we fail. *First* In wearying and fretting, because we are detained a while. 2. Not setting our selves to be edified by that we see done and hear spoken. 3. Not sympathising with the Child or it's Parents in Prayer. 4. Not being thankful to God for such a Benefit and Ordinance to such a Childs behoove. 5. Lightness of Carriage, and in looking, speaking, or thinking in the time, as if we were not present at such an Ordinance of Christs. 6. Not so seriously taken up in sympathising with other Folks Children, because they are not our own. 7. Removing and

withdrawing and not ſtaying to countenance it. 8. Not minding the Child when we are gone. 9. Not helping them as we may to be anſwerable to that tye they come under in Baptiſm. 10. Not admoniſhing them when we ſee Parents and Children walk unanſwerable, nor teſtifying againſt them, nor mourning for the Diſhonour God getth by Baptized Perſon's unſuitable Carriage.

Fourthly, All of us that are Baptized, fail wonderfully, leſs or more. 1*ſt*. That we never (as we ought) reckon our ſelves obliged by that tye we come under in Baptiſm. 2. That we neither are, nor ſeriouſly ſtudy to be, as we ought, anſwerable to it. 3. That we are not thankful for it to God, who admitted us to that Ordinance. 4. That we do not eſteem it above all bare carnal Birth-Rights how great ſoever. 5. That we do not ſeek to have it cleared, in the extent of it, as to the Priviledges and benefits thereby conferred on us and our Children. 6. That we do not purſue after the Bleſſing therein Covenanted to us. 7. That we do not endeavour the Performance of the condition of believing and truſting in Chriſt, which is the condition of the Covenant, of which Baptiſm is the Seal. 8. That we do not lay weight on our Baptiſm, for ſtrengthing our Faith both in Spiritual and Temporal Difficulties, as if it were no Seal of the Covenant. 9. That we are often ignorant how to make uſe of it. 10. That we do not account our ſelves wholly Gods, as being given away to Him in Baptiſm, but live to our ſelves. 11. That we do not fight againſt our Luſts, Satan, and the World, according to our Baptiſmal Vow. 12. That we do not adorne our Chriſtian profeſſion with an Holy Life. 13. That we walk and war againſt Chriſt, inſtead of fighting under his Banner. 14. That we do not aggravate our ſins, as being committed againſt this Tye. 15. That we are not patient under Sufferings, nor penitent and humble under all ſad Diſpenſations; notwithſtanding that we are by our Baptiſm bound to take up the Croſſe. 16. That we do not meditate on our ingagements, nor repent for our Neglects. 17. That we do not aim and endeavour to come up to the main ends of this Ordinance; Which are, 1. The evidencing our Regeneration and ingrafting into Chriſt. 2. The giving up our ſelves to the Father, Son, and Spirit. 3. Sticking by Chriſt on the moſt coſtly and deareſt terms. 4. Taking Directions from him, and walking in him. 5. Seeking the things above, and not the things that are on Earth. 6. Mortification to Creatures, and

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to be Crucified with Christ. 7. The improving of this Tye; namely for obliging us to these, but for strengthening us in Him to attain them, and to comfort our selves in all Difficulties from this ground. These things are much a-missing, Alace! they are much a-missing: For we lamentably neglect to draw all our Strength and Furniture, under all tentations, and for all Duties, from Christ, by vertue of this Baptismal Obligation and Tye: We resort but seldome to this Magazine and Store-House; this Precious Priviledge is, (Alace!) but very little mainured and improved by us.

We come next to speak of the sins we are usually guilty of in reference to the Lords Supper; and they be of several sorts. 1. Some are Doctrinal, when the Institution is corrupted, as in Popery: These we will not now meddle with. 2. Others are practical, and they are either in Ministers and Elders, who admit and debar, or in such as are admitted or debarred.

And first, we are to consider, that men may sin against this Ordinance, by not Communicating: As, 1. When they contemn and wilfully neglect it. 2. When they are not frequent in it, but carelesly slight it, when conveniently it may be had. 3. By not foreseeing and ordering our affairs, so as we may not be hindred, when an occasion of that Ordinance offereth it self near to us. 4. By incapacitating our selves to be admitted through ignorance or scandal, and by negligence to remove these. 5. By fretting at our being debarred, or at these who has a hand in it. 6. Not repenting of the causes which procureth our being debarred. 7. Not seeking to be humbled under such a weighty censure, and to get the right use of it for the time to come. 8. Suspecting that it proceedeth from carnal ends. 9. Reporting amiss of those who do it. 10. Not praying for them that partake in this Ordinance, where-ever we hear of it in any place. 11. Looking rather to the unfitness of some that are admitted, and the neglect of duty in Office-bearers in debarring, than our own. 12. Not sympathizing with them, and yet on that ground absenting our selves, to wit, for the faults of others.

And here, by the way, we beseech you, take these few words of Exhortation. 1. Look on debarring of ignorant and scandalous persons from the Lord's Table, as Christ's ordinance. 2. Consider wherefore your selves are debarred; and as you may be assured it is from no particular prejudice or disrespect, so ye would repent and be humbled for that which procureth it. 3. By

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making up what is wanting for the time to come: your failing in any of these is a fault, and let none think themselves the lesse bound to the study of holiness, because they are kept from partaking of it. But the sin of some is, they shift it, because they will not stir themselves up to a suitable frame of it, and yet they are not suitably affected with the want of it.

Next, there are faults in them that are admitted to Communicate, and these both in Hypocrites and true Believers respectively; and that, 1. Before. 2. In the time. And, 3. After receiving the Lords Supper.

And first, Before receiving, there are many failings: As, 1. Ignorance of the end and nature of this Ordinance. 2. Not studying to know it: Nor, 3. To have the heart rightly affected with it. 4. Not endeavouring to keep up a high esteem, and holy reverence of the wonderful Love of God, in giving of his Son, and the Son's condescending Love, in coming to dye for Sinners. 5. Not seeking to have the Covenant clearly closed with by Faith, before it be sealed by the Sacrament. 6. Not endeavouring to have all by-gone quarrels removed, and our Peace established. 7. Not searching our way, that we may be well acquainted with our condition, so as we may have the distinct knowledge of it, when we come. 8. Not carefully endeavouring a suitable frame of heart by Prayer, Meditation, and Reading. 9. Not praying for a blessing, either for him that administreth, or for those who are to joyn with us, to prevent their sin. 10. Not minding their instruction who are under our charge. 11. Not presently renewing (if before closed with and consented to) our Covenant before our partaking. 12. Not sequestring our hearts from other things for that end. 13. Not fearing to misse the things offered, and to contract guilt instead of getting any good. 14. Not searching after the sins of former Communions and other sins, and repenting of them. 15. What we aim at in these, not aiming at them in Christs strength. 16. Not aiming and endeavouring constantly to walk with God, and keep communion with him in all duties, that we may have the more accesse to Communion with him in this Ordinance. 17. Not laying aside of rooted prejudices and secret malice. Nor, 18. Admonishing such whom we know to lye under any offence of that kind, that they may repent and reform. 19. Unstayednesse in our aiming at Communion with God in it, or coming to it more selfly, than out of due regard to the Glory of God.

2dly, In undergoing about this Ordinance, there are many faults

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that usually concurr: As 1. Our giving too little respect or too much to it, as is said before of the Sacraments in general. 2. Our not exercising Faith in the present time, according to the Covenant and Christs Institution. 3. Want of Love to constrain us, and want of that Hunger and Thirst that should be after Christ. 4. Want of that discerning of the Lord's Body, which should be, so as, 1. To put a difference betwixt Bread and Wine in the Sacrament, and common Bread and Wine in respect of the end. 2. To put a difference betwixt this Ordinance, and Christ himself, who is signified and exhibited by it. 3. To lay in some respect a further weight on this than on the Word only, though it be some way of that same nature. 4. To put a difference betwixt this Sacrament and other Sacraments; and so discerning it, it is to conceive of it rightly: 1. In respect of its use and end according to its Institution. 2. In respect of our manner of use making of it, not only by our senses or bodily Organs, but by Faith and the faculties of the Soul, looking upon, and receiving Christs Body in that Ordinance, and feeding on it there as in the Word, and more clearly and sensibly: for the Sacraments do not give us any new thing which the Word did not offer and give before, but they give the same thing more clearly and sensibly. 3. In respect of the blessing, not only waiting for a common blessing for sustaining the Body by that Bread and Wine, but for a spiritual blessing to be conferred by the spirit to the behoove of the soul. 4. It's so to discern it, as to improve it for obtaining real communion betwixt Christ and us, by a spiritual feeding, as it were, upon his own Body; so that when there is any short-coming in these, in so far the Lord's Body is not discerned. 5. We sin in going about this Ordinance, by want of Reverence, when we come without Holy thoughts, and a Divine frame, and without Love ravishing the heart, which is most suitable at such a time; much more do we sin when we come with carnal, loose, or idle thoughts or any unreverent gesture, or with light-like apparel, or carriage in coming or sitting. 6. By want of Love to others, and sympathy with such as are strangers to Communion with Christ. 7. By not distinct closing with Christ, or renewing our Covenant with him, or ingaging of our selves to him. 8. By stupidly, or senselessly taking the Elements without any affection, and by being heartless in the work, and comfortless because we want sense. 9. By not chearing our selves by Faith that we may obtain and win to sense, and by pressing too little at

at sense or comfort. 2. By not improving this Ordinance in reference to the general ends of a Sacrament, or the particular ends we should aim at in this Sacrament: As, 1. Fellowship with Christ himself. 2. Communion in his Death and Sufferings. 3. The sense of these, and the comfort of them. 4. The lively commemoration of Christs Death and Sufferings, and of the Love he had to us in all these; for the stirring up of our Love again to Him. 5. The strengthening of our selves in the way of Holiness, by strength drawn from him by Faith. 6. Minding his glory, and the setting forth thereof, with respect unto, and hope of his coming again. 7. Particular ingaging of our affections one to another. 8. Ingaging our hearts by serious resolutions to make for suffering: Lastly, We sin here, by not reflecting on our hearts in the mean time, that we may know what they are doing, nor putting up ejaculatory prayers to God in the time; receiving the Sacrament with our hand, and yet not receiving him in that mean by Faith into the Heart, nor feeding on him, and satisfying our selves with him really present in that mean: for he is to our Faith really present there, as well as in his Word.

3. After Communicating, there is a readiness to slip and and fall into these faults: 1. Irreverent and Carnal removing from the Table. 2. Forgetting what we were doing, and falling immediatly to loose words or thoughts. 3. Not reflecting on our by-past carriage, to see what we were doing, and what frame we were in, and what we obtained. 4. Not repenting for what was wrong in every piece of our way and carriage. 5. Not following on to obtain what we yet misse, and not still waiting for the blessing, even after we are come away. 6. Not being thankful, if we have obtained any thing. 7. Fretting and fainting, if we have not gotten what we would have. 8. Or being indifferent and carelesse, whether we get or want. 9. Carnally loose after Communions, as if we had no more to do. 10. Vain, or puffed up, if we think we have attained any thing. 11. Little or no keeping of Promise made to God, but continuing as before. 12. Digressing on the commendation or censure of what was heard, or seen, rather than making use of it for our profit. 13. Making that Ordinance an occasion of contention, for some faults we conceive to have been about it, where as it should be ground of Union and Love. 14. Not entertaining tenderness, and a frame that may keep us ready to communicate again. 15. Not meditating on what we have been doing. 16. Nor longing again for the like occasion.

17. Not

17. Not helping others that did not come, or had not the occasion of coming to it. 18. Conceitedneſs, becauſe we were admitted. 19. Deſpiſing others who might not be admitted. 20. Mocking, or ſecretly ſnuffing at any who goeth, or has gone about it with more tenderneſs than we, or who endeavoureth to keep their Promiſes better than we. This ſin of Emulation and ſpiritual envy, at any who out-runs us in tenderneſs and proficiency (touched in theſe two laſt) is, as very natural to us, ſo, moſt dangerous; it participates of *Curſed Cains*: this ſin is the worſt of all Malignity, and is alwayes accompanied with a woeful and devilish ſatisfaction with, and complacency in, the short-coming of others; that ſo, we may be the more noticed. 21. Secret diſdain at tender Chriſtians, beſides us, as Hypocritical. 22. Turning aſide, to live like others who have been debared; as if there ought to be no different put betwixt thoſe who have this Badge, and thoſe who want it, or ſitting up as if all were done, when we have Communicated. 23. Want of Watchfulneſs againſt recurring Tentations and Snares, Vanity and conceit, if we attain any thing, and want of pity to thoſe who did not come ſo good ſpeed. 24. Indiſcreet ſpeaking, either to the commending or cenſuring of Speakers and Formes, but little or nothing to Edification.

In the laſt place, we ſhall ſpeak a little to this Queſtion; If, and How, the admiſſion of ſcandalous perſons doth pollute the Communion? And if it be ſinful to receive it with ſuch perſons? Or, if Joint-Communicants be thereby defiled? Let us for anſwer, conſider *Pollution* diſtinctly, with reference to theſe Four things. 1. In reference to the Sacraments themſelves. 2. In reference to the admitted, that are ſcandalous. 3. In reference to the admitters. 4. In reference to the Joynt-Communicants.

Firſt, As to the Sacraments, there is a two-fold pollution: The *Firſt* is, Intrinſick and Eſſential, which by corruption of the inſtitution of Chriſt, turneth it then to be no Sacrament, as it is in the Maſſe: or to be hurtful; as when Significant Ceremonies, ſinfully deviſed by men, are mixed and added beſides, and contrary to Chriſts Inſtitution. The Firſt everteth the Nature of the Sacrament, and it's henceforth no more a Sacrament. The 2d. poyſoneth it, ſo that it may not be received without partaking of that ſin actively.

There is another way of polluting the Sacrament, that is Extrinſick and Circumſtantial, not in Eſſentials, but in our uſe-making of it, and the Application thereof beyond Chriſts warrant,

rant, as when it is administred to one upon whom Christ allowethit not. In that case, it is not a Sacrament to that person, yet it is so in it self. This pollution is a prophaning of it to us, or a making it common. Thus the Word of Promise generally applyed in a Congregation without separation, in Application, betwixt the Precious and the Vile, is a prophaning of the Word, (for the word of Promise should not be made common more than the Sacrament,) as it is marked, *Ezek.* 22. verse 26. *The Priests have prophaned my Holy Name, they have Put no difference betwixt the Holy and the Prophane, betwixt the Clean and the Unclean.* Yet in that case, the Word ceaseth not to be Gods Word, though it be so abused: Or, As an Admonition cast before a prophane Mocker, is but the abusing of an holy thing, yet it altereth not the Nature of it; as a Pearl cast before a Sow, is puddled and abused, yet it doth not alter it's inward Nature, but it still remaineth a Pearl: So it is here in the Word and Sacraments; they are abused in their use, when mis-applyed, yet still (the Institution being kept) they are the Ordinances of God: Thus was the Temple said to be prophaned, when it was made more common in it's use then was allowed; yet was it still the Temple of the Lord: And so, admission of scandalous persons may thus be called, a polluting of the Sacraments, but not essentiall in themselves.

2d. Consider Pollution with reference to persons who are admitted; and so the Sacraments may be polluted, 1. By grosly scandalous persons. 2. By Hypocrites. 3. By Believers not exercising their Graces; the Sacrament is polluted by, and to all these, because, as to the *Pure, all things* (Lawfull) *are pure, so to the unclean and unbelieving, nothing is pure, their Mind and Conscience being defiled.* Thus their Praying, Sacrificing, Hearing, Plowing &c. all is unclean; and, by proportion, to Believers, though in a good and clean state, yet in an evil and unholy frame: The Sacrament may be said in some sense to be unclean, and polluted by them, to themselves.

3d. As to the Office-Bearerers, who are the admitters; the Sacrament cannot be prophaned essentially, the Institution being kept pure; yet may they sinne, and be guilty of prophaning it by opening the Door wider than Christ has allowed, and not keeping the right bounds: And Ministers may so sin, in promiscuous applying of the Promises and Consolations of the Covenant, as well as in applying its Seals, and both these are sins to them; yet these cases would be excepted.

1. When

1. When such a scandal is not made known to them: Scandalous persons may be admitted, because they are not bound to look on them, as such, till discovered.

2. When such scandals cannot be made out judicially, though possibly they be true in themselves; they may, though against the inclination and affection of the admitters, be admitted, yet not against their Conscience; because, that being a high censure in Christs house, his servants are not to walk arbitrarily (for that would bring confusion with it) but by Rules given them, whereof this is one, not to receive an accusation, but under two or three witnesses.

3. When by some circumstances it proveth not edifying, but rather hurtful to the Church, or the persons concerned; As, 1. When the scandal is in such a matter, as is not expresly determined in the Word, but is by consequence to be deduced from it; as suppose, it be meant such a point of truth, as has Divines, that are godly, dissentient in it, or in such a practice (suppose perjury) as is evil indeed in it self; but, by deduction and consequence (which is not so clear) to be applyed; for it is in such things as affect not a natural Conscience, as Fornication, Drunkenesse, and Adultery, &c. do; or in such things as contradict not expresly any Truth: And 2. When the scandal of these sins is by universality become little among men, or there is not easie accesse, in an edifying way, to decide in them, or censure them; there is still a right and a wrong in these which a Minister in Doctrine may reprove, yet he may forbear a judicial sentence in such cases, as it seemeth *Paul* did with the *Corinthians*, amongst whom there were several sorts of Offenders. 1. Incestuous Fornicators, or such as sinned against Natures lights: these, 1 *Cor.* 5. 3, 4, 5. &c. he commandeth to be excluded or excommunicated. 2. Such as by corrupt Doctrine made Schisms, and misledd the people in factions, to the prejudice of the Apostl's Authority and Doctrine, *chap.* 3. v. 3. &c. *Deceitful workers*, 2 *Corin.* 11. 13. these for a time, 2 *Corin.* 10. 6. he spareth for the Peoples sake, 2 *Corin.* 12. 19. 3. Some weakly and carnally misledd into factions, 1. *Corin.* 13. 1. 2, 3. 4. these he endeavoureth to recover. 4. Some guilty of faults about the Sacrament, in their wrong manner of going about it, 1 *Cor.* 11. These he reproveth and laboureth to amend, yet alloweth them to go on and celebrate the Sacrament, but doth not debar for the time either factious Ministers, or people from it, as he had done the other; neither is it likely, that the Communion was omitted, or they debarred, for he doth

doth not reprove for not debarring them, as he doth. For wronging the Institution; the reason is, because that which warranteth debarring and censures of all sorts, is edification; and when that end cannot be gained to a people or person, such censures may be omitted; and except some bounds were to be fixed, here, the difficulty in abounding differences would prove inextricable: And therefore, when a sin is become Epidemical, and very Universal, on the one hand, the more tender and conscienciously-scrupulous would be instructed to much sobriety, and earnestly dealt with, not to indulge themselves a liberty to rent the Church, or to divide from it when such persons are admitted, being otherwise capable of the priviledge; because exclusion in this case, by a sentence from the Sacrament, would probably miss its end, which is, Edification, and would weaken the Authority of the Ordinance of Discipline, if not hazard the liberty of the Gospel. On the other hand, Ministers would by all means take heed, and be obtested in the Name of the Lord, that they (which is readily incident in an hour of tentation) run not on the Extream of shifting their duty; insulting as it were over tender Consciences, and strengthening the hands of the wicked by compliance with, or accession to these sins; but would, under the pain of making themselves horridly guilty, manage obvious wayes, deal freely and faithfully in making use of the Key of Doctrine, when the use of the other will not in all appearance be so much for edification; that by publick doctrinal separating the precious from the vile, and by straight down right private dealing, they may in the sight of God commend themselves to every mans Conscience.

4. Let us consider if this Ordinance be polluted to the joynt-Receivers; suppose that some are sinfully admitted by the Office-bearers of the Church? And we say, that it is not a pollution or sin to them to partake with such, for the Sacrament may be blessed to them notwithstanding, as Christ's Ordinance, even as when the Word is unwarrantably applyed in promises and admonitions; so that Pearls are cast before Swine: yet supposing some tender souls to be present, they may meddle warrantably with that abused Word as God's Word, and it may prove useful to them. For confirming this Truth we offer these Reasons.

The first is, the Word and Sacraments are of one Nature, and are polluted or made use of, one and the same way; only the difference is in this, That the one usually is doctrinally wronged, the other disciplinarily. 2. Because that unwarrantable admission of others is not the Communicator's, but the Mini-

Minister's sin, therefore it cannot wrong them more than want of preparation in others who come. 3. Any others sin cannot loosen me from my Obligation to a duty: now it is the duty of every one, *to examine themselves*, so being prepared by suitable self-examination, *to eat*, 1 *Cor.* 11. 28. and yet in that Church of *Corinth*, many did sinfully approach to the Lords Table: Now though the Command requiring self-examination, will not warrant Rulers not to examine, yet it will warrant private Communicants to endeavour rightly to go about that duty themselves, and not to be much anxious what others do, as if other mens carriage were the ground of our approaching to the Lords Table. 4. It is notwithstanding a Sacrament without any mixture of mens corrupt additions, and so the neglecting of it, is the neglecting of a Sacrament. 5. If scandalous Receivers did corrupt it to others, then a corrupt Minister could never celebrate a Sacrament; which would contradict the Lords way in appointing such, sometimes to dispense his Mysteries both in the Old and New Testament; and if the Ministers corruption pollute not the Ordinance much less will the scandal of any others. 6. The Practice of the Lord's People in receiving Sacraments this way, both before Christs Incarnation, and since, proveth it. 7. It would be a great and inextricable snare to Consciences, if the fruit of their communicating depended not only on their own preparing themselves, but also on the Ministers and joynt-Receivers; if their not preparation or failing in it, brought guilt on us, it were impossible that ever we could with clearness receive the Sacrament.

For 1. It is hard to think, a Communion is celebrated but their is one or more who should not be admitted, and the admission of one or two, as well, as of many, is a prophaning of the Ordinance: yea, if we thought them to be scandalous; yea, if we knew them not to be holy, we could not in Faith communicate with them, left the Ordinance be defiled by us, if their defiling were ours.

2. The presence of a Hypocrite would defile it to us, for his Hypocrisie defileth it to him, and he has not right before God, to come, neither would it warrant us that we knew not: For 1. Many do sin, when they know not. 2. It is not our knowing his sin that defileth the Sacrament, but it is his Hypocrisie and Rottennels. 3. Thus the same Sacrament might be as Gods Ordinance participated warrantably by one who knew not, and not by another who knew this, which were hard to make out.

3. Believers their being out of a frame, would pollute this Ordinance to us, and incapacitate us to receive it, for it is in this

cale ſin to them, and we ſhould keep as great a diſtance from their ſins, as from the ſins of others.

Yea, 4. One could not communicate with himſelf (to ſpeak ſo) if that ground were true: For, 1. We have corruption. 2. We know we have it, as well as we can know any other mans. 3. It doth pollute the Ordinance in part to our ſelves, and bringeth guilt with it; therefore, if ſin known in another, would do it, much more that which is in our ſelves; for if it be Corruption, as known to be in others, that polluteth it; then that ſame known in our ſelves muſt have that ſame effect: for, *a quatenus ad omne valet conſequentia.*

If it be ſaid, 1. This Corruption is but half (to ſay ſo) in our ſelves being weakened by grace, and not allowed. *Anſw.* Yet it is Corruption, and certainly half-corruption in our ſelves will weight more than whole corruption in another, eſpecially conſidering that neceſſarily this polluteth in part all our holy things.

2. If it be ſaid, We cannot be freed from Corruption, while here, and ſo we could not go about any duty, if that reaſoning were good. *Anſw.* 1. A mixture of good and bad in the viſible Church is as certain as a mixture of Grace and Corruption in a Believer. 2. If our own Corruption which involveth us in ſin in the manner of our doing duties, will not looſen us from a commanded duty, much leſs ſin in others: yea, we are no leſs prohibited to communicate with ſin and corruption in our ſelves, than in others: and alſo we are commanded as effectually to purge our own hearts as the Church.

This truth in doctrine, the ſober of the Independents approve as to themſelves (whatever be their practice as to others) as the only way to eſchew confuſion, and keep unity and order: So *Hooker's Survey, part.* 2. *Ameſius* de conſc. *cap.* 4 *lib.* 1. *Norton adver. Apol. Reſp. ad ultimam quæſtionem.*

As for other Queſtions, as, How the Sacraments ſeal? or what they ſeal? the *major* or the *minor* propoſition? the Promiſe as a Covenant, or as a teſtament legating Chriſt and his benefits to us? theſe would require a larger diſpute than our intended work will admit; and therefore we ſhall not meddle with them.

The laſt thing in which we ſhall inſtance the breach of this Command, is in reference to the duty of Faſting: concerning which we would take notice of two things: 1. That Faſting is a ſolemn piece of external Religious worſhip, when rightly and religiouſly diſcharged. 2. That men may be guilty of many ſins as to their Practice in reference thereto.

First,

First, That it is a piece of external worship, is clear. 1. From Precepts commanding it. 2. From the Practices and examples of the Saints in Scripture. 3. From Scripture-directions given to regulate us in it: yet it differeth from Prayer and Sacraments. 1. That those are ordinary pieces of Worship, but this is extraordinary, proceeding from special occasions, either of a Cross lying on, or. 2. Feared and imminent; 3. Or, some great thing which we are to suit for, or such like. Although it be an extraordinary piece of Worship, yet the more holy we read any to have been, we find they have been the more in this duty of Fasting.

2. We are to consider that Fasting is not of it self a piece of immediate worship, as Prayer, &c. but mediate only as it is made use of to be helpful to some other duty, such as Praying, Humbling of our selves, Mortification, &c.

Again, 3. Fasting may be considered in four respects: 1. As it is gone about in Secret, by one single person setting himself a part for Prayer, and for Fasting to that end; many instances whereof are in Scripture. 2. As it's private, or a little more publick, being gone about by a Family, or some few persons joyning together, as *Esther* and her Maids. 3. As it is publick, being performed by a Congregation, as *Act.* 13.2,3. 4. As gone about by a whole national Church. These four are all mentioned *Zach.* 12. 11. 12. where we find, 1. the whole Land. 2. Families together. 3. Families a-part. 4. Particular Persons, or Wives a-part, setting about this duty.

4. Consider Fasting in respect of the causes that call for it, and there are 1. Publick causes, *Dan.* 9.2. 2. Particular and Personal, as of *David* for his Child, 2 *Sam.* 12. 16. 3. For others, *Psal.* 35. 13. And 4. It is to be minded in a special way for helping us against spiritual evils, casting out of Devils mortifying of Lusts, as also under sad temporal Crosses and Losses, *Matth.* 17. 21. and 1 *Cor.* 9. ult.

Next, as there are some times and cases in all these which call for Fasting with Prayer to be seriously gone about; so we may sin in reference to this duty many ways: As, 1. When it is slighted, and not gone about at all; and thus men are guilty either. 1. By contemning it, or, 2. Counting it not necessary; or, 3. By negligence, so that we will not be at pains to stir up our selves to a frame for it: Or, 4. Will not leave our pleasures, or work for it. 5. In not esteeming highly of it. 6. In not laboring to have fit opportunities to go about it. 7 In carring at it as a burding. 8. In casting it up as Hypocrisie to others, and

mocking at it in them. 9. In not joyning in our affection with othe
we know are Fasting. 10. In our unfrequent use of it. 11.
neglecting cases that relate to the publick, or to others, conten
ing our selves with what relateth to our own necessity. 12. In n
being affected with our neglect of that duty, nor mourning for i
and repenting of it, nor being humbled under the many evils whic
the neglecting of it carryeth along with it. 13. At least, neglecti
one part or other of this duty of Fasting. 14. Not setting our selv
seriously to be at the end designed in Fasting, which maketh
either neglect it, or go formally about it.

In going about this duty of Fasting, there are two Evils to be
voided. The 1. is, giving to much to it, as if it did merit, *Isa.* 5
1. or as if it self did mortifie sin, or make holy, or were Religiou
worship in it self: The 2. is on the other hand, when it geeveth to
little, being looked on as not necessary or profitable for the framin
of one's Spirit, and fitting them for Prayer, self-examination
wrestling with God, and not accounted a fit mean for that end, mo
than when it is neglected.

In speaking of the sins we are guilty of, as to this duty, we a
to consider more particularly how we sin before it, in our preparatio
to it. 2. In our going about it. 3. When it is ended.

And first, before our going about it, we sin, 1. When th
right end of a Fast is mistaken, and it is not considered as a mea
to help us to a more spiritual frame. 2. When we do not studi
to be clear in, and to consider the special grounds that call us t
it, not aiming to have our heart from conviction affected suitabl
with them. 3. When we are not put to it from the right motive
but go about it slightly, to be seen of men; as, *Matt.* 6. 16. o
for the fashion. 4. When it its not gone about in obedience to
command of God, and so we Fast to our selves, *Zach.* 7. 5.
When there is no secret examination of our own hearts, to try wh
frame we are in, what lusts reign in us, or prevail over us; No
6. any particular dealing with God before-hand to be enabled fo
this duty, and helped in it, and that both for our selves and other
7. When we are not endeavouring to be in good terms with God,
and studying to be clear as to that, before we come to put up suit
to him. 8. When we neglect Christ, and turn legal in it. 9. When
we do not separate our selves from all other affairs timously the night
before. 10. When we are lazie in rising so timely that day as
should be. 11. When we do not (if it be secret) labour to
be unseen in it to any. 12. Not setting our selves seriously to

it.

Dan. 9. 3. abstracting our selves from diversions, and rouling up our selves for it.

2d. In the time of Fasting, we sin. 1st. By Eating unnecessarily, though it be little? as we may sin by not eating, when not eating disableth us in Duties: yet the Body ought to be in such a measure affected, as may not hinder us in Prayer: but many scarce suffer it to be touched, or in the least measure affected or, affected with Abstinence. 2. In Lightnesse of Apparel, or such slightnesse in it, as they make use of, on other dayes. 3. In Gestures, looking light-like, Laughing, and in such a carriage, as is very unsuitable for that day. 4. In Hypocrisie, their being a more seeming weightednesse and heavinesse, than really there is. 5. In having wrong ends before us. As 1st To seem holy. 2. To carry on some Temporal or Politick Design, as *Jezabel* did against *Naboth* to get his Vineyard. 3. To get advantage of some other, and to make some sinister Designs, digest, and go down the better, as *Isaiah*, 58. 4. *To smite with the Fist of wickednesse*, as *under Pretence of Long Prayers*, to take the more Liberty to injure others. 4. For Strife and Debate, and strengthening of Factions and Parties. 6. We sin here by neglecting Works of Mercy. 7. By taking pains in Works Lawful on other dayes, *Exacting all our Labour*, or a part of it, which is unbecoming on that day. 8. By taking delight in Temporal things, finding our own pleasures. 9. By words or thoughts of Lawful things, diverting us from the Work of the day. 10. By wearying of it as a burden; *Not calling it a Delight*. 11. By wishing it were over, that we might be at our work or pastime again, *Amos*, 8. 5. 12. By negligence in Prayer, or not being frequent and fervent in it, nor pertinent to that day, and the end of it; for there should be in all these something on a Fast day suitable to it; and which is called for on that day more than on other dayes. 13. By not joyning seriously with others, when they pray, especially in particulars which concern others. 14. By little Mourning or Heart-melting, especially, in secret Duties, which on that day would be more frequent, more serious, and affecting, than on other dayes, that day being set a part for it: And if Private, we should be more abstracted, even from ordinary Refreshments and Mirth, than upon a Sabbath; and the frame of the Heart, would be then more humble, mournful, and denyed to otherwise-Lawful Comforts. 15. By little of the Ex-

ercise of Repentance or Senſe of ſin, that day for humbling the heart in the ſenſe of our own vileneſs, and loathing of our ſelves. 16. By little ſuitable up-taking of God in his Holineſſe, diſpleaſure againſt ſin, &c. Which on that day, is in an eſpecial way called for. 17. By not diſtinct Covenanting with him, and ingaging to him againſt our ſeen Evils and Defects; a Faſt-day would be a Covenanting-day, as we ſee in *Ezra* and *Nehemiah*. 18. By being defective in Reading and Meditating on what may humble us, but much more, when by looks, words, or thoughts, we marr the right frame, and ſent of our hearts. 19. By reſting on faſting, or being legal in it. 20. By not minding the profiting of others, nor Sympathizing with their wants and caſe, nor being careful to ſee thoſe of our Family or Charge obſervant of it. 21. By not abſtaing from the Marriage Bed, 1 *Cor.* 7. 5.

3d. We ſin after Faſting. Iſt. Soon returning to other thoughts. 2. Letting any frame we had attained, ſlack and wear out. 3. Forgetting our Confeſſions and Engagements, and falling to former ſins, and neglecting theſe duties to which we have engaged. 4. Being rigid with others, we have to do with. 5. Not inſiſting in Prayer, for thoſe things we aimed at in Faſting. 6. Not trying and obſerveing if any thing we prayed for hath been obtained. 7. Not Reflecting upon our carriag in it, that we may know, how it was diſcharged. 8 Not humbled under our many ſhort-comings, and falings in it. 9. Glad when it was done, becauſe that Reſtraint is taken off our carnal humors. 10. Sitting down and reſting on that we have done, as if all were done. 11. Thinking our ſelves ſomething better, by our outward performance. 12. Being vain of it, if it be well to our Senſe. 13. Being unwatchful after it, and not ſtudying ſuitableneſſe in our following carriage, ſo that it is but the hanging down of the Head for a day.

Theſe Particulars applyed to our own Hearts, may be uſeful for our Conviction, and Humiliation. Ah Who can ſay, I am clean? All of us are guilty, either by neglecting ſuch Duties, or by thus and thus going about them unſuitably. From theſe ſins, we may read alſo the contrary Duties, or Qualifications, that are required for the right diſcharge of theſe Duties. The preventing of theſe Sins, will bring in the Duties called for, and the right manner of going about them. Otherwiſe, the going about theſe Duties, without the manner requiſit, is but, as it were the making of ſome *Image*, for our ſelves, in the Lords Worſhip; which he has not commanded, and ſo he may ſay, *Is it ſuch a Faſt that I have*

choſen

choſen? Iſaiah, 58. 5. or, Is it ſuch a Prayer I called for; and, *Who hath required theſe things at your Hands?* Iſaiah, 1. 12. Theſe Queſtions, which the Lord putteth to our Conſcience, will make many Prayers, and Praiſes, and much Worship, that now ſeemeth to be in great Bings or Heaps, come down to a ſmall bulk, when they are thus fanned, ſifted, and ſearched by this Sieve; and all thoſe things caſten, which are found to be Breaches of ths Command.

We come now to the manner how this Command is preſſed, which is. 1ſt. By a Reaſon. 2d. By a Commination. 3. By a Promiſe. All which ſpeak a readineſs in men to fail in this Command, and a ſpecial notice that God taketh of the duties required in it, and of the Sins forbidden in it. Men might readily ſay; What needeth ſo much Rigidity in the manner of Worship? and, If it be to the true God, though it have in it ſome mixture of thoſe things, which have been formerly abuſed, it is not much to be ſtood upon: The Lord therefore, in preſſing it, addeth this Reaſon, *I am a jealous God,* (ſaith he) that will not only have my Church and Spouſe, Honeſt and Chaſt indeed, but Chaſt-like: As *Ceaſar* ſaid, His Wife behooved not only to abſtain from all Diſhoneſty, but from all Suſpicious Carriage: Even ſo will the Lord have his people carry ſo to him, as a Wife ſhould carry to a Jealous Huſband, with ſuch Circumſpection, as he may not have any occaſion of Suſpicion. *Jealouſie* here implyeth two things. 1. A Facility or Aptneſs, as it were to ſuſpect any thing which may look like a giving that to any other, which is due to God: So a Huſband is ſaid to be Jealous, when he is apt to ſuſpect want of Love in his Wife, and is ready to gather from every Circumſtance, her Inclination to another; even though there be no palpably Demonſtrative Ground of it. Thus Jealouſie is taken amongſt Men.

2. It importeth a ſevere Indignation againſt every thing which giveth Ground of Suſpition; it cannot abide that: Hence Jealouſie is called, *The Rage of a Man*, Proverbs 6. 34. This Wrong will not be indured, when many others will be diſpenſed with. Any thing that ſeemingly ſlighteth Him, or inclineth the heart to another, is to Jealouſie inſufferable. Theſe two, after the manner of men (as many other things) are applyed to God, to ſhew that he will not admit, that which is Suſpicious-like in His ſervice; but if his People depart from Him in deviating in the leaſt from the Rule given, He will be provoked to be avenged on them for it. This is the force of the Reaſon: The

Comination or Threatning added, confirmeth this; it is in these Words, *Visiting the iniquities of the Fathers on the Children.* To *Visit* here, is, To punish the Children, for the Fathers Faults; though God should seem for the time to forget the Breaches of this Command, and not to take notice of Corruptions introduced by men in his Worship: yet, saith he, *I will Visit*, or revenge that Iniquity, not only upon the present Race, but upon the following, even, *upon the third and fourth Generation.*

For clearing this, let us see, First, What is the Punishment here threatned? 2. On Whom it is? Upon the Children of them that transgress this Command. 3. How it is executed. 4. Why the Lord doth so? That we may vindicate this place, and clear it from Appearence of Contradiction, with that in *Ezekiel*, 18. Where it is said, *The Son shall not bear the iniquity of his Father.*

The First Question then; is, What it is that is here Threatned? *Answ.* We do not think that this place speaketh only of Temporal Punishments, and that of *Ezekiel* of Eternal: For the Scope of both, will contradict this; for that passage, *Ezek.* 18. is occasioned from the Peoples present straits, and speaketh directly of Temporal Judgements; so, that Distinction will not clear this seeming Contradiction. Therefore, we conceive here to be understood mainly Spiritual and Eternal Evils, which God threatneth to the Children of Wicked Parents. (For, that temporal Judgements follow them, and are included in the Threatning there is no question.)

This will be clear, 1. By considering that the thing threatned here; is, that punishment which the Breach of, or Iniquity committed against this Command, or other Commands, deserveth; yea it is the Punishment, that sinful Parents deserve, he *Visiteth the iniquities of the Fathers, on the Children, &c.* But that which the Breach of this Law, or which the Parents Guilt deserveth, is Eternal Judgement, and not temporal only, *Ergo.*

2. The thing threatned here is proportionally of the same Nature, with the thing promised afterward; the one being opposite to the other: But it were a wronging of Gods Mercy to his People, to say, That his *Mercy* only looketh to Temporal Benefits. *Erga*, this Threatning must also look unto, and comprehend Eternal Plagues.

3. The Scope may clear it, which is: To restrain Parents, from the Sins here forbidden; because by such Sins they bring Wrath, not only on themselves, but on their Posterity after them, even

when they are gone, as ye have it, *Jer.* 32. 18. Now this reason would not have such weight, if the Plagues threatned to Parents were Eternal, and to their children, but Temporal.

4. This Threatning must put some difference betwixt the Children of the Wicked, and the Children of the Godly: But Temporal Difficulties, and Strokes will not clear up this Difference: for often the Children of the Godly, share most in these. It must therefore be in spiritual things, they differ mainly.

5. What is threatned here, must especially in the Event, *Light upon the third and fourth Generation*, And not ordinarily go beyond that. Now ordinarily the Children of Wicked men in outward things, thrive best unto the Third and Fourth Generation; and after that come their Temporal Judgements; therefore, it cannot be that, which is here only, or principally, meaned.

6. Consider *Cain*, *Ham*, &c. upon whose Posterity, this Curse was peculiarly derived, and there you will finde somewhat more than what is Temporal.

The second thing to be cleared here, is, the Party threatned to be thus punished: It is not the Fathers that are expressed, but the Children after them, as it is, *Jer.* 32. 18. All is sore faulted, the whole Stock and Family; Concerning which, let us take these three Considerations along with us.

1. That these Children punished, are not Innocent in themselves, but being guilty before the Lord by Original Corruption; or by both it and Actual Sin, making themselves liable to such Plagues: they have no reason to say, *The Fathers have eaten Sour Grapes, and the Childrens Teeth are set on Edge*: For whether the Judgements be temporal or spiritual, the Children have deserved them, and cannot say they are wronged. And this consideration reconcileth this place, with that of *Ezekiel*, where God putteth them to it, thus: None Innocent are plagued; but ye are plagued: therefore saith he, Read your own sin out of your Plagues.

2. Consider, that the Threatning against Children of such Parents, is here limited to the Third or Fourth Generation: all their Posterity is not cursed thereby. 1. Because Gods kindness is such, as to leave a Door open for Penitents. All fell in *Adam*, yet Mercy opened a Door of hope to sinful Man: And surely the Threatnings of this new Covenant, are not so peremptory, as to shut the Door of *Mercy upon Sinners*. 2. The Third and Fourth Generation are especially threatned, because these are neareſt the Parent, and have most of his Nature in them: he knoweth them best: and often he may live to see these: Therefore, the Lord threatneth

these, that it may most affect Parents; it being for the Second, Third, and Fourth Generation, that they most ordinarily travel.

3. Consider, that in this Threatning, (as also in the Promise following) God doth not give or lay down a constant Rule, to which he will be tyed, as if he could not do otherwise at any time; For to say that, were Derogatory to his Election, and the Soverainty of his Grace; and therefore, that is not the Scope: But here he giveth a Declaration of what usually, and ordinarily he doth, and what men, if he deal with them in Justice, may expect from Him: Yet it is still so to be understood, as the Son of a Wicked Person, may be found to be an Elect, and the Son of a Godly Person Rejected; that he may continue his plagues longer than the Third or Fourth Generation, or break them off sooner when he thinketh Good: For though by this, He would restrain Parents from Sin, yet hath he a door open to many such children for mercy; even as the contrary promise hath many exceptions as to the Children of Godly Parents, that walk not in the paths of their Parents going before them, as many known instances of both, in Scripture, do make out.

The third Question is, How God doth execute this threatning? or, How he doth reach Children with eternal Plagues for their parents sins?

Answ. 1. He doth it certainly, and he doth it justly: therefore, the Children must not only be considered as guilty, but as guilty of the sins of their Parents which we may thus conceive. 1. As to the Child of a wicked Parent, lying in natural Corruption, God denyeth and with-holdeth his renewing and restraining Grace which he is not obliged to confer; and the Lord in this may respect the Parents guilt justly. 2. When grace is denyed, then followeth the temptation of the Parents practice, the Devill stirring up, to the like sin, and they furthering their Children to wickedness by their example, advice, authority, &c. So that it cometh to passe in Gods justice, that they are given up to vent their natural corruption in these ways, and so come, as it is, *Psal.* 49. 13. to approve their Parents saying. 3. Upon this followeth God's casting the Child now guilty of his Parents faults, into eternal perdition with him: and that this is the meaning of the threatning, will appear by the examples of Gods justice in this matter, when wicked Parents have Children that are not so much miserable in regard of temporal things, as they are wicked, cursed, and plagued with Ungodliness: so was *Cains* Children, so were the Children of *Cham*, and so were

were *Esau's*, who were all for a long time prosperous in the world, but following their Fathers sins (a main part of their Curse) God afterward visited them, on them, with sad Temporal judgements also.

4. If it be asked, Why God thus plagueth and threatneth the Children of wicked Parens? *Answ.* 1. God doth it to make sin hateful, seeing it bringeth often a forfeitur of spiritual blessings, yea, of blessings of all sorts, upon whole Generations and Families. 2. To strike the more terrour into others, who by this may be scared from sin, and made to stand in awe of God, who is so dreadful as to put a mark of Infamy on the race and posterity of his Enemies. 3. The more to affect and weight the Sinner: it is a part of his punishment to know that by his sin, he has not only made himself miserable, but all his posterity: And these may be the Reasons, why, as it were by the light of nature, all Nations in some cases are led not only to punish the persons of some Malefactors, but to fore-fault, and put a note of Infamy on their Posterity, for some kind of faults. 4. This becometh Gods greatness, that men may know how soveraign he is, and how, Treason against the most high is to be accounted of. 5. It is to commend holiness, and the necessity of it, to God's people, and to put them to enrich themselves and their Children, in God, and a good Conscience, rather than in all temporal riches.

These same Questions and Answers may serve to clear what concerneth the Promise also, they being suitably applyed to it.

It is further to be observed that the Lord expresseth wicked men under that notion, *Them that hate me*, to shew what indeed, and on the matter, Sin, even the least sin, amounteth unto its hatred of God, as being done (as it were) in despight of him, and preferring some lust to him: for there is no question but were God loved, Holiness, (which is his Image) would be loved also; and where it is universally hated, so must He be: for a man cannot serve two Masters, where their commands and actings are contrary, but he must hate the one, and love the other: And seeing it is certain, that Sinners make sin their Master, and do not hate it: therefore, they must hate God, who giveth contrary Commands: and so sometimes Sinners wish that there were not such Commands. Again, he expresseth the Godly in the Promise, under these two designations, 1. *These that Love me*, that is the inward Fountain and comprehensive sum of all duties. 2. *Those that keep my Commandements*, that looketh to the outward effects of Love, and is the proof of it, so that there is no mid's betwixt these two, to Love God, and keep his Commandements, and to Hate him, and slight,

or break his Commandements, and so to find the benefit of God's gracious promise to Parents and Children, and his Curse on both.

Lastly; It would be in a particular way observed, that though every sin hath hatred to God in it, yet he putteth this name of hating him, in a special way upon the sin of corrupting his Worship and Service, to shew that there is a special enmity against God in that Sin, and that it is in a special way hateful to him; as upon the other hand he taketh zeal for the purity of his Worship, as a singular evidence of love to him.

Let us close this Command with some words of Use; and 1. Ye may see what good or evil to us and ours, and that eternally, there is in Disobedience or in Holinesse. O Parents! what mercy is it to you, your selves, and to your Children, that you be Godly? Alace, this Curse here threatned, is too palpable upon many Children, who are cursed with prophanity from the Womb upward: Why do you that are Parents wrong your poor infants? and why neglect ye that which is best for them? Here also there is matter of much comfort to Parents fearing God. This Promise is a standing portion to a thousand Generations, which though it be not peremptory, as to all individual persons; yet, 1. It secludeth none. 2. It comprehendeth many. 3. It giveth ground for us to be quiet for all our Posterity, till they by their own carriage disclaim that Covenant, wherein this Promise is included. 4. It giveth warrant for a Believer to expect that God may make up his Election amongst his Seed rather than amongst others: It is true, sometimes he chooseth some of the Posterity of wicked Parents, yet oftentimes the Election of Grace falleth upon the Posterity of the Godly. 5. It is a ground upon which we may quiet our selves for temporal things needfull to our Children; certainly these promises are not for nought, *Psal.* 37.26. and 102.*ult.* 112. 2. *Prov.* 20. 17.

2. Be humble, O be humble before God, for he is Jealous.

3. abhor sin, for it is hateful.

4. Love Holinesse, for it is useful to us and ours: First, Thereby our Children have temporal mercies so far as is needful, *Psal.* 37. 26. 2. They have spiritual and saving mercies amongst them. 3. They have all Church-Priviledges, as being the Children of them that are within Gods Covenant.

5. Children! Be humbled under the sense of the Iniquity of your Parents; when ye remember their wayes, or possesse what unjustly they have gotten, ye become guilty of their sins without Repentance. Especially; you have need to take notice of this that

that are the children of Parents, that have opposed the purity of Gods Service and Worship, and the work of its Reformation, and have been Corrupters of it: Children may be partakers of their Parents faults, and so plagued for them several wayes; and we think that this forfeiture is more than ordinary. And therefore, as amongst men, there are special crimes beyond ordinary procuring such a sentence, so is it here. And 1. They be guilty by following their foot-steps, in walking in their Parents sins, as *Jeroboams* children did. 2. In approving their Fathers way, praising their Fathers sayings or doings, as it is, *Psal.* 49. 13. 3. In winking at their Parents sins and wickedness. 4. In boasting of their Oppressions, Blood-shed, &c. as if they were acts of valour and man-hood. 5. In being content that their Fathers sinned, if it gained any possession to them. 6. In possessing and enjoying without Repentance, what to their knowledge they sinfully purchased. 7. In spending prodigally and riotously what the Parents Covetously gathered, the sin of the Parent here, is the Seed of the Sons sin. 8. In professing sorrow for the want of occasion to live in ignorance, prophanity, or loosness, as their Fathers did, as in *Jer.* 44. 17. 18. 19. They said that things went well then. In not being humbled before God for the Sins of Predecessors, nor confessing them to Him; as *Levit.* 26. 40. nor repairing the losses or Injuries which we know they did to any that were wronged or oppressed by them.

THE THIRD COMMANDMENT.

EXOD. 20. Ver. 7.

Ver. 7. *Thou shalt not take the Name of the Lord thy God in vain, for the Lord will not hold him guiltless, that taketh his Name in vain.*

THis Command the Lord presseth with a Threatning, that it may be known that he is in earnest, and will reckon with men for the breaches of it: The scope of it is, To have the Name of the Lord Sanctified, Hallowed, and had in reverance by all his people; and so every thing else shewed that may be dishonourable to that holy Name, and which may make Him, as it were, contemptible. This scope is clear from *Levit.* 22. *v.* 32. where having forbidden the prophaning of his Name, he addeth this positive precept

precept, as oppolite thereto; *But I will be hallowed among the Children of Israel*; So then it's that He himself may be Hallowed, and had in Reverance amongst them, as *Psal.* 89. 7. and 111. 9. And so this Command is much more extensive then at first view it appeareth; the scope thereof, being to keep the heart in a holy awe and reverence of God, and so in a holy way of vlin, and Reverend way of going about every thing which concerneth Him.

For more clear handling of it, let us consider; 1. What is meant by the *Name of God*. 2. What is meant, by *taking that Name of God in v in*.

1. By the *Name of God*, is often understood GOD himself; for to call on God's Name and on himself are one. 2. Properly hereby is understood his Titles, attributed to him in Scripture; as *God, Jehovah the Lord, Holy, Just*, &c. or such Titles as signifie that excellent Beeing which we call God. 3. More largely it is taken for whatsoever he maketh use of, for making of himself known, seeing otherwise he hath no name; but what ever Title He taketh to himself, or whatever thing he maketh use of, thereby to make himself, known, that is His Name; such are 1. His Attributes, Mercy, Justice, Omnipotency &c. which *Exod.* 24. 36. 37. are called His Name. 2. His Word or Gospel called His *Name*, Acts. 9. 15. 3. His Ordinances, Sacraments, *Matth.* 18. 19. Discipline and ensures, what are exercise of His Authority, *Matth.* 18. 20 1 *Cor.* 5. 4. 4. Prayer is a piece of His Name; He is a God that heareth Prayer, *Psal.* 63. 2. 5. His Works, *Rom.* 1. 20 21. 6. All His Worship. *Deut.* 12. 5. *Exod.* 20. 24. 6. Lots; *Acts* 1. 26. By these God maketh himself (when he thinketh fit) known in His Will, as he doth by His Word. 7. Profession of subjection to Him; so they that profess this, are said to bear His Name, and it should be reverently used, as all actions which make him self or His Will and Decree (which is himself) known, as Lots do, *Prov.* 16. 33.

By all these God is to be known, and something of Him may be seen, and we take under *Name* here all these to be comprehended. The first, because the scope to Hallow himself in Obedience to all that he Commandeth, as appeareth, *Lev.* 22. 31. 32. and the first Petition in the Lord's Prayer, *Hallowed be thy Name*, being compared with the other two that follow, cleareth it. The second is properly and primarily in the very letter here understood. The third cometh in by native consequence for attaining the scope of the Command, so that there is neither word nor work of God, but all relateth to this.

The

The second thing to be cleared, is, What is meant by taking *his Name in vain*. *To take his Name* as it's *Psal.* 50. 16. and 16. 4.) is to mention any of those things before spoken of (which are so many pieces of his Name) or any way to meddle with them in thought, word, or deed; as by writing, or otherwise: *In vain* doth not only comprehend, 1. False Swearing, or Blaspheming, Charming, and what is wrong as to the matter; Nor 2. Only prophane abusing of the Lords Name when the matter is right, by rashness, precipitancy, frequency in Swearing: Nor, 3. Doth it only mean unnecessary Swearing, when it may be forborn: But 4. *In vain* is also when it's not mentioned or made use of to good purpose, that is, to Gods honour, the edification of others and of our selves; so when ever Gods Name is any way medled with without fruit, it's *in vain*.

The scope of this Command then we take to be, To press the manifesting of Revereuce to God. 1. In a high esteem of his holy Majesty. 2. In a reverent use of all his Ordinances in the right way appointed by him. 3. In a good Conversation adorning this doctrine of the Gospel, and keeping his blessed Name, that is named over us, from being evil spoken of, or contemned by others, because of us, *Rom.* 2. 24. 4. And more especially (that God may be honoured) in a right, reverend, and edifying using of His Name, in thinking, speaking, praying, reading writing, swearing, vowing, &c. and abstaining from all irreverence in these, unbecoming the Greatness of God, and using each of them reverently, when called to go about them.

If it be asked what the mentioning of God's Name reverently is? take these Rules to clear it.

1. It is necessary that the matter be lawful in which His Name is mentioned: by this, all Hereticks, Charmers, Cursers, Forswearers, and Blasphemers, are grosly guilty of sinning against this Command.

2. It is required that the matter be not only lawful, but important, and of some weight: hence loting for a thing of nought, or Swearing in a thing of no importance, are an abusing of the Name of God, and a tempting of Him.

3. It is required that the matter be necessary also: for if a thing may be decided other-ways, it ought to be neither by Loting nor Swearing: hence in the Hebrew, to Swear is still used in the Passive voice, to shew, That men ought not to Swear, but when they can do no otherwise, and when a lawful call presseth to it.

4. It

4. It would be in the manner, grave, deliberat, understood, and in judgement, *Ier.* 4. 2. with fear and reverence.

5. A good end is to be proposed, namely, one of these three, God's Honour, the good of others, or our own necessary vindication in something, that so it be not taken to no purpose.

There is this difference betwixt this Command and others; in other Commands, God expresseth the highest degree of every kind of sin, to scare men from the breaches of these Commands; here he mentioneth not Forswearing or Blasphemy, but taking the Lords Name in vain, which is the lowest degree of that kind; that by this, God may teach us what reverence we owe to him, and of what large extent the Command is, and how careful he would have us to be, lest we should come upon the borders of any thing that seemeth to be a breach of it.

If it be asked, Why the Lord is so peremptory in urging this Command, and in pressing the thing here commanded in the very least?

Answ. 1. That he may in this set out his own Greatnesse, and worke a fear and reverence of him in the hearts of his people; therefore will he have them reverently using that which concerneth him, that the due distance, betwixt God that is in Heaven, and Creatures, that are on Earth, may be imprinted on us, and entertained by us, *Eccles.* 5. 1, 2, 3. *Lev.* 22. 31, 32. *Psal.* 89. 9.

2. Because his Name, whereby he holdeth forth something of himself, or that infinite excellent Being, called God, is great, dreadful and glorious, and is so to be had in reverence, *Psal.* 111. that more than ordinary watchfulness should be used in testifying our respect to it.

3. Because this is the way to curb Atheism and Prophanity, which the Devil driveth on by these steps; first, to think little of God, and then by little and little, to inure men to prophanity, and habituate them to baffle and affront the Name of God: Hence it is, that he takes possession mainly, of young ones this way; and hardly ye will see any that irreverently meddle with the Name of God, but they are grosse, or fall at length to be grosse, in other things.

4. God's Name is precious, and given to his people for a great refuge, *Prov.* 18. 10. therefore will he not have that which is their singular mercy to be abused.

5. God is a Friend in Covenant, yet so, as that relation may not in the least wear out his honour and our due distance with him, *Deut.* 28. 58. Is the *great and dreadful Name, the Lord our God.*

6. Because

6. Becauſe this honoureth God, and adorneth the profeſſion of the Goſpel before others, whereas, Irreverence therein diſhonoureth God before them.

For more particulare conſidering the matter and breaches of this Command, we ſhal draw it to theſe heads: and 1. We ſhal ſpeak to what concerneth Swearing, Vowing, or publick Covenanting with God. 2. To what concerneth Blaſphemy. 3. Concerning the taking of the Name of the Lord in vain, in worſhip, privat or publick, particularly, how it is taken in vain by Hypocriſie. 4. Of taking it in vain out of worſhip raſhely and unneceſſarily. 5. How it is taken in vain in our converſation, as others are occaſioned, or cauſed to Blaſpheme God's Name by our carriage. 6. Concerning Lots, &c. Theſe we ſhall conſider, eſpecially, with reſpect to our practie.

In ſpeaking of what concerneth Oaths, we would 1. ſpeak of an Oath. 2. Of the Obligation of it, for this Command both requireth Oaths, and the keeping of them, and it may be broken in reference to both.

We would in the entry diſtinguish betwixt theſe four, 1. Oaths. 2. Aſſeverations. 3. Simple affirmations or Aſſertions. 4. Imprecations or Curſes.

1. Oaths are ſuch, as directly invocate God by ſuch like expreſſions, as *Be, or by, as By my holineſs I have ſworn*, Pſal. 89. *I ſwear by the Lord.*

2. Aſſeverations (called vehement Aſſertions) are expreſſed thus, *As the Lord liveth, As that Light ſhineth, in Conſcience, Faith.* &c.

3. Simple Aſſertions are, ſuch as *in truth, truly, indeed*, which but ſpeak the thing ſimply, and affirm that to be true or falſe that is aſſerted, and ſo belongeth to the 9th. Command only, as ſuch.

4. Imprecations are either directed to ones ſelf conditionally as if ſuch a thing be truth, *then let me periſh; Shame befal me* if I do not this or this; or towards others, eſpecially in theſe *Shame befall thee: the Devil take thee, a Vengance on thee*, and other expreſſions abominable to mention.

Again, in Oaths which are for confirmation, let us diſtinguish betwixt aſſertory Oaths, that do but confirm ſuch a thing to be truth, and promiſſory Oaths, that ingage the perſon Swearing to the performance of ſuch a thing for the time to come, either abſolutely, or with qualifications.

For clearing the matter, take this propoſition, that Oaths in both theſe caſes being well qualified, is a lawful piece of God's worſhip, and may, & ſhould be made uſe of by his People, this is a clear truth from theſe Scriptures, *Deut.* 10. 20. *Deut.* 6: 13. *Jer.* 4. 2.

As for *Anabaptists*, who deny the lawfulness of Oaths under the New Testament, we are not now to meddle with them, because there be few in these days that are in such an Errour. We shall consider: 1. What qualifications are requisite to right Swearing. Then, 2. Clear some practical questions. 3. Shew wherein the Command is violate in respect of Swearing.

In an Oath consider, 1. Its matter. 2. Its forme. 3. Its rise or mens Call to it. 4. The expressions its conceived in. 5. Our manner of going about it. 6 Our keeping of it, which followeth after to be spoken to distinctly.

First, for the matter of an Oath, *Assertory Oaths* must be of things that are, 1. True. 2. Weighty. 3. They must be such to our knowledge. Again, *Promissory Oaths* must be in things just and lawful, possible, profitable, and in our power, and which to our knowledge are such.

2. The forme must be, By the true God, it being a peculiar part of his Worship, for we can swear by none whom we cannot invocate, therefore Idols, Creatures, Graces, &c. are excluded here, for none of these are God.

3. Its rise must be Edification, that is Gods glory, our own vindication, or our Neighbours good, or the call of a Magistrate putting us to it; and it should be used for deciding of Controversies, when no other mean of clearing or deciding such a thing is remaining: hence we say, *juratus fuit*, he was Sworn passively; and the Hebrew have no active word for expressing it, to let us see, men ought not to swear, but to be sworn, or by necessity pressed to it.

4. As to the expressions in which it is conceived, or the thing sworn; its required, not only that it be truth to, and in the mans meaning that sweareth, but that the expressions be plain and intelligible to his meaning and understanding, to whom the Oath is given; otherwise it deludeth, but doth not clear. Hence these two rules are to be observed. 1. That the meaning be so clear, as may be, and is most ordinarily and obviously gathered from such words and expressions as are used. 2. That the expressions be according as they are supposed to be understood by others, especially him that exacteth the Oath; for if he mean one thing, and we another, God's Name is prophaned, and the end of an Oath frustrate; much more equivocations in expressions and mental reservations are to be condemned here; the first whereof taketh in Ambiguity in words, the second, a different sense in our thoughts from what seemeth to be meaned in our words.

5. As to the right manner of Swearing, these things ought

to be noticed: 1. That it be in judgment, that we understand the thing we Swear, and the nature of our Oath, and him we swear by; *Jer.* 4. 2. 2. Fear and Reverence in going about it, as being in an especial way in God's own sight: thus, *to fear an Oath*, is a good property, and the heart would be filled with the apprehension of a present God. 3. Singleness in the end, that it be not to deceive any, but to express the truth truly and faithfully, called *Righteousness*, Jer. 4. 2. And for the most part these properties or qualifications may agree to Oaths, asseverations and Imprecations.

For the further clearing of this matter, we would speake to some questions.

And the 1. Question is, How then differ Oaths from Asseverations?

Answ. They should both be in Truth and Judgement with fear, and when called unto; but in this they differ, that in Oaths we are only to make mention of the true God, and swear by him; but Asseverations may be thus expressed, *As thy Soul liveth*, 2 *King.* 2. *v.* 4. 6. and yet we do not swear by the Soul of any.

A 2d. Question is, What we may Judge of such Oaths, as are, By Angels, Saints, *Mary*, *Paul*, and by other Creatures as Heaven, Light, the World, by Soul, Conscience, &c. Or by Graces, as by Faith.

Answ. We need not use much Curiosity in Distinctions: For, we conceive them all to be simply unlawful. 1. Because none of these are God, and swearing is a Peculiar piece of his Worship, *Deut.* 6. 13. And swearing by any thing what ever it be, which is not God, is condemned, *Jer.* 5. 7. *They have sworn by those who are not Gods.* 2. Because we cannot invocate any of these, and therefore cannot swear by them, seeing an Oath carryeth along with it, an Invocation of him we swear by. 3. Because they want these Properties due to such, to whom this Worship belongeth. As 1. Omniscience, to try whether we mean as we have sworn or not. 2. Omnipotency. And 3. Justice to avenge, if it be not so as we have sworn. 4. Soveraignty, to call the Swearers to a Reckoning. 5. Because it would derogate from the Scope of this Command, which giveth this to God alone, as his due, and implyeth, that he alone hath all these Properties in him. 6. Because such Oaths are expressly Prohibited by Christ, *Matth.* 5. 34. *Swear not at all, neither by Heaven nor Earth*; For they stand in an Inferiour Relation to God, and are his Servants. 7. Because as none of these things are God to take O de-

with us, if we ſwear falſly; ſo none of them are ſo ours, as we can lay them in Pledge, for the leaſt Change to be made upon them, in Caſe our Oath be not true; none of them can be added unto or diminiſhed from by us. We cannot make one of our Hairs Black or White: and therefore ought not to ſwear by our Head: much leſs can we quiet our Conſcience, or increaſe our Faith, that we ſhould ſo freely ſwear by theſe, That place, *Matthew* 5. 36. cleareth this: For that of *Matthew*. 23. 16, 17. &c. ſpeaketh of the Obligation of an Oath ſinfully made, as to that manner of ſwearing, which yet ſtill bindeth: but it warranteth not the making of ſuch Oaths.

A. 3d. *Queſt.* is, What is it to be judged concerning Aſſeverations: ſuch as, *In Conſcience, good Faith, as I ſhall anſwer*, &c. *as I am a Chriſtian; as I have a Soul to be ſaved*, and ſuch like? *Anſwer* 1. We think, there is no Queſtion, but if theſe were rightly, and in the due manner made uſe of, they might be lawfully uſed, as Scripture cleareth. 2. Yea, we think, If any Oaths be made uſe of, theſe would firſt be uſed: and a man may be called to uſe one of theſe, when he is not directly to ſwear. 3. Therefore, we think they cannot be uſed, but in neceſſity, when leſſe will not ſerve, and ſhould be uſed with Fear Reverence, Underſtanding, and the other Qualifications: And that therefore they ſin, who in Common Diſcourſe, raſhly and vainly uſe them, which we conceive to be forbidden here: and when they are not Conſcientiouſly uſed, they lead men to a greater Degree of the Sin, here diſcharged: as we ſee ſome begin with Aſſeverations, then idle Oaths, and then Imprecations, as *Peter* ſinfully did, *Matthew*. 26. Reaſon. 1. All theſe Aſſeverations are reductively Oaths, and imply the contrary Imprecation in them. Thus, Let me not be eſteemed a Chriſtian, nor have a Soul to be ſaved: which muſt relate to God for executing theſe: therefore, being indirect Oaths, they ought to be uſed as Oaths, and belong to this Command. 2. Becauſe the very end of any vehemenent Aſſeveration, is to confirm what is ſaid, further than an ordinary Aſſertion can: Now in ſo far, it is an Oath: it being proper to an Oath, to confirm what is ſpoken, and ſeeing it agreeth with an Oath in the Eſſentials, they muſt be materially one: though Aſſeverations, be pronounced in another Form. 3. Vain Aſſeverations, are againſt that Rule, Matth. 5. 37. Jam. 5. 12. *Let your Communication be Yea, Yea, and Nay, Nay: and whatſoever is more* (in ordinary Communication) *is Evil*: And it cannot

be denyed; but this is more, and therefore needleſſe and ſinful. 4. We do not finde Aſſeverations, ſuch as, *My Conſcience, heareth me, I witneſs*, to be uſed (warrantable) by Saints in Scripture, but with great Reverence, even almoſt in ſuch things as they uſed to confirm by Oaths; therefore, Swearing is often joyned with them, *Rom.* 9. 1. 2. 2 *Cor.* 11. 31. 5. For what end are they uſed? It's either to confirm ſome-thing, or to no end: Beſide, the needleſs uſe of them habituateth Folk to baſſle and prophane excellent things, and do inure them to prophanity: hence theſe that uſe them moſt, are ordinarily leſſe tender in their other Carriage, and it cometh to direct Swearing at length. If it be ſaid, *Good Faith*, ſignifieth no more but in Truth, and without Diſſimulation, as it's underſtood ſometimes in the Laws,) *Bona Fide*, and *Mala Fide*. *Anſw.* Yet *Faith* is otherwiſe taken in our Common Acceptation, and Words would be ſo uſed, as they are commonly made uſe of by others. 2. If it be not Evil, yet it hath the appearance of Evil, which ſhould be eſchewed and abſtained from, 1 *Theſſal.* 5. 22. 3. Whatever *Good Faith* ſignifieth, yet certainly in our common uſe, it's more than a ſimple Aſſertion; therefore, ſhould a man tell me an untruth, and put *Bona Fide*, or *Good Faith* to it, to confirm it: Will any man think but he is more than an ordinary Lyar, againſt the Ninth Command? Yea, would he not be thought Infamous in breaking his Good Faith? Therefore it is more than Yea or Nay, and ſo not ordinarily to be uſed. Yea, we conceive that theſe Aſſeverations will have more weight on Natural Conſciences, than ſimple Aſſertions, and therefore, the Challenges of dealing Falſly in theſe, will bite and wound the Conſcience much more ſharply, than falſifying ſimple Aſſertions, which ſpeaketh out this, that they are nearer of kin unto, and more involved in this Command, than at firſt appeareth.

The 4. *Queſtion* is, What may be ſaid of Imprecations? *Anſw.* Diſtinguish betwixt ſuch as one uſeth againſt himſelf; as, *Let me not ſee Heaven, if that be not Truth*, or the like. 2. Such as are uſed againſt others, (I ſpeak by private Perſons,) as, *Shame fall thee, Devil take thee*, and the like; which are either Conditional, as, If thou do not ſuch a thing, &c. are abſolute, without any ſuch Condition. We ſay then, 1. That keeping the Qualifications, formerly mentioned, and required to an Oath; one may in ſome caſes lawfully uſe ſome Imprecations, even to ones ſelf, the Scriptures having ſuch Patterns in them; but with great caution, circumſpection, and tenderneſs.

2. Cursing of others by private Persons, out of Passion or Revenge, is simply prohibited, and that in several Respects. For 1. It derogateth from the Glory of God, if he be therein invocated, in making Him subservient to our Passions, and to execute our Revenge: or if He be not invocated in these Imprecations: it's worse, because the Devil, or some other thing is put in His room. 2. It derogateth also from that love we owe to others.

3. As for mentioning the Devil in such Imprecations, as *Devil a bit*, or, *Fiend a Body*, or such like; it is most abominable: For thereby the Devil is employed in God's Room, and God is forsaken: because their is no ground to expect a hearing of such a suit from Him, and so you betake you to the Devil: praying to him, employing him, reverencing and worshipping him: as if he were just, to execute your judgement, when God doth it not. And sometimes, by such Imprecations: you call on the Devil, who is the Father of Lyes: to witness a Truth. Ah! How abominable to be heard amongst Christians! Men need not go to the *Wild-Indians*, nor to Witches, to seek Worshippers of the Devil! Alace! There are many such to be found amongst Christians! How sound these Words? What Devil now! The Meekle Devil, &c! It is horrible to mention, that which goeth out of some Mens Mouths without any fear! Ah! What can be the Reason that Christians thus Worship the Devil, and swear by him, as *Israel* did by *Baal*.

There remain yet some things concerning Oaths, especially Promissy Oaths to be cleared. As, 1. How Promissory Oaths differ from an Assertory Oath.

And, 1. They agree in this, that Truth is the Scope of both. But, 2. They differ in this, that Assertatory *O*aths, have but one Verity, to wit, That the thing be, in the present time, true as the man sayeth or sweareth: But Promissory *O*aths have a Two-fold Verity, to wit: One present, that the Swearer meaneth what he promiseth. 2. That to the time to come, he shall endeavour, effectually to make the thing Truth which he sayeth and sweareth: The First, is only a Truth in the Person: The Second is also a Truth of the Thing or Matter.

2. We would difference Vows from Promissary *O*aths, Vows have God both for Party and Witnesse. Oaths may have some other for Party, but God for Witness, to the giving an Oath or Promise to such a Party: Yet in some things there is a great Affinity, as to the matter, in both.

Concerning Promissory oaths: we may enquire. 1. Concerning

ning the making of them. 2. Concerning the Obligation of them; That a Man may make such Oaths tying himself to somethings in which he was before free; is without all Controversie, and clear in the Scripture. Concerning such Oaths, it may be enquired. 1. In what Matter. 2. On what Occasions. 3. With what Conditions, they may be engaged in.

And, 1. For the Matter of them; they may be in three sorts of Matter. 1. In such matter as is Morally necessary, as the fearing, serving, worshipping the true God, &c. So was *Jacob's* Oath and Vow, *Gen.* 28. 20. 21. *that the Lord should be his God.* And many of the Covenants mentioned in the Old-Testament; and *David's* swearing, *Psal.* 119. 106. *To keep Gods Statutes.*

2. There is a Civil lawful good Matter; such as Duties to Superiours, or to make some obligation we owe to others forth-coming; or to return and requite such a particular good turn to one. Such are Oaths of Allegiance to Lawful Superiours: Such did the Spyes swear to *Rachab*, *Joshua.* 2. 12. &c. And *David* to *Jonathan*: and that these are Lawful, having due qualifications, cannot be denyed.

3 There are somethings indifferent: as Eating, or abstaining from such and such Meats or Drinks, or on such and such dayes and although the thing be not simply unlawful, yet Oaths therein would be engaged in, with much Prudence, on such Grounds, and with such Qualifications and Conditions, as may make it appear, the Swearer is not using the Name of God unnecessarily, and that he cannot otherwise gain his Point: Nor Superstitiously to make it appear, that he doth not bring his Conscience under a Yoak of will-worship. One of which wayes ordinarily men fail in these oaths; and so they are neither to Gods Honour, nor others good: and therefore such oaths are either rarely to be ingaged in, or not at all.

Next, such oaths as to the occasions of parties ingaging in them, may be divided into these three.

The 1. Is, When we ingage in Publick oaths and Promises solemnly, when Authority calleth us to its

2. When the Edification or Satisfaction of another, in private calleth for it. There sometimes when a Christian may be, Yea, is called to it, for gaining Credit to something, (that the other is called to believe) to interpose reverantly the oath of God, as *Jacob* did to *Laban.*

3. One in secret may thus ingage himself to God, in lawful and necessary things; As *David, I have sworn, that I will keep thy righteous Judgements.*

Yet in the third place, all these Oaths, would still be with these Qualifications, mentioned *Jer.* 4. 2. First, in Truth, namely, the two-fold Truth before mentioned. 2. In *Judgement*, that is, with Knowledge and Deliberation, minding and understanding what it is we swear. 3. With Righteousness or Justice, that is, That it be in things, that are according to the Law of Equity, as well as Piety, neither wronging God nor others by our Oaths; For Oaths are in themselves still, *Vincula Æquitatis*, and not *Iniquitatis*; Bonds of Equity and Justice, and not of Iniquity and Injustice.

There are also to be observed these Tacite or Express Conditions in all Promissory Oaths, (and sometimes it is fit to express them and sometimes not): *If God will*, and if nothing intervene to hinder; *Jam.* 4. *If I live*, and Health permit. As much as in them lyeth, they shal aim at, if some impossibility intervene not. 3. So far as the fulfilling of this, shal be Lawful; for it can only tye to Lawful things, and Lawful means and courses; and this is especially to be understood of Indefinite Oaths. 4. While things stand so; but if the case alter essentially, and men turn Enemies to the Kingdom or Common-wealth, to whom we are by Oath obliged, to give or sell somewhat that we know would be made use of, to the probable ruine or hazard thereof; then its not in our power, *Salva potestate superioris.*

It may be asked, How we shall judge of Indefinite Oaths, such as Souldiers give to their Officers, to be obedient to them: Or of Oaths in things which are indistinct, and the matter not obvious, as Oaths in Colledges, Incorporations, Towns, *&c.* Where the things sworn are Complext.

Answ. These cannot altogether be condemned. 1. Because though a man have not, yea cannot have, a particular and distinct knowledge of all particulars: yet he understandeth such Oaths, as binding to all necessary & lawful things, as the General Condition requireth. 2. Because he taketh the Oath for the end, and in the sense, that is Commonly taken, which bindeth in the Essential things, pertaining to the being of that Incorporation, but taketh not in, every particular strictly.

By what is said then: We may 1. Condemn Oaths in Trivial things, as Oaths in Complements: when men swear they will not go one before an another. That men are welcome to their house: That they will not let them go soon: That they shall drink so much though it may not be to Excess: That they shall return some petty thing they have borrowed, and the like. 2. Rash Promises, such as are hastily and unadvisedly or doubtingly made. But ere we

come to Particulars: let us consider what is condemned, as *Perjury*, which is the Highest Degree.

There are these several sorts of Perjury mentioned: some whereof are more direct and immediate: some more mediate and indirect.

The first sort of Perjury is: When one upon Oath asserteth as a Truth, that which he knoweth is not a Truth, or doubteth of it: or is mistaken in it, through his own negligence, not being certain that it is as he sayeth, whether he affirm or deny: Thus *Naboth*'s false Witnesses were guilty; and many other Instances may be adduced.

The second is: When one promiseth something, which he mindeth not to perform, and confirmeth that with an Oath: he is no doubt perjured, because there is not a correspondent verity betwixt his Oath and his Purpose.

The third is: When men promise and intend for the time to perform; yet upon no just ground, fail afterwards in performing what they have sworen. This is perjury, because there is not Truth in fulfilling the thing sworn, according to the Oath. These are direct Perjuries.

More largely again, a man may be said to forswear himself. 1. When he sweareth to perform a thing, which is simply impossible; especially, while he knoweth it to be so. For as the former is not a swearing in judgement and Truth, so this is a prophane and wicked swearing, against Light and Judgement; of a manifest Lye and Falshood: So that betwixt his Promise to perform such a thing, and the performance, there is implyed a Contradiction. As for one to swear, to be to Morrow at *Rome*, who is to day at *Glasgow*; the very swearing is foreswearing. 2. When one sweareth an Unlawful or Wicked thing, or confirmeth it with an Oath; like those Fourty that swore to kill *Paul*; especially, if that Oath be contrary to some Duty which lyeth formerly by Oath on the Person swearing: For, that is not to swear in Righteousness and Justice: Beside, that it draweth on a necessity, either of breaking that Oath, and so of being perjured, or of going on to fulfill it; and so of being doubly perjured. 3. Men are forsworn and perjured, when they fulfill a wicked Oath, as *Herod* did, *Mat.* 14. in beheading *John* the *Baptist*; for, though he seemed not to over-turne, and make void his own Oath, but to keep it: Yet this (as also the former) over-turneth and maketh void, the Scope and Nature of an Oath in general, and is a plain Contradiction to it,

and

and maketh an Oath, which should be *Vinculum Æquitatis*, a Bond of Æquity: (there being *Nulla Obligatio* but *officium*, no obligation but to Duty,) to be *Vinculum Iniquitatis*, a Bond of Iniquity: And so thwarteth with the very end wherefore such Oaths are appointed (in which respect *David* did better in not executing his Rash Oath, but keeping the General Scope of all Oaths, when he refused not to hearken to *Abigail's* Counsel, even to the Non-performance of what he had sworn.

It may be Questioned here, Whether one man may be accessory to anothers Perjury, if he constrain him to swear, of whom he hath a suspition that he will forswear.

Answ. Distinguish 1. The matter in which, if it be of grave Concernment, or of little Moment. 2. Distinguish betwixt the Publickness and Privacy of it. 3. Distinguish betwixt Parties; as betwixt a Judge, who is to decide, and a Party that is the Pursuer.

We say then first, a Party pursuing in a particular of his own Concernment; especially if it be of no great Concernment; may, yea, should forbear pressing such a Person to swear, both for sparing the Party, and for respect to the Name of God; since he can hardly, in this case, be very hopeful to gain by it.

2. We say, (notwithstanding in some cases,) that the Judge may admit some to swear, especially in publick scandals. 1. Because none can certainly know, but God may constrain them to swear Truth. 2. Because it is his way, left to decide all Controversies; and a Judge cannot eschew it, when it lyeth on him to put a close to such a Controversie, at which he cannot win by any other means; though great Prudence is to be used in proceeding in such a case, especially, it being of that Nature as is in Scripture appointed to be decided by Oaths, as *Exod.* 22. 11.

The great question is concerning a promissory Oath, if in any case it may be made void, & cease to oblige, or, in what cases that may be?

That every Oath bindeth not according to the Letter, we suppose needeth no reasons to clear and confirm it: There are two ways in general how the obligation of an Oath promissory ceaseth. 1. When the Oath it self is null, and never had any obligation. 2. When by some other thing interveening, there is a loosing from the obligation which the Oath once had.

That it may be clear that, notwithstanding of this, Oaths are of a most strict obligation, having the great and dreadful Name of God interposed in them; and that many things, whatever weight be layed on them by men that way, do not loose from it, such as these following which we shall put by, in the first place.

1. No mans temporal loss in Goods, Name, or Estate, will loose him from his Oath, nor make it null and voyd, *Psal.* 15. *ult.* 2. that our ingagement by oath is to something of its own nature indifferent. will not loose us, though there be here no other tye upon us to the thing, and that without the oath we were free: yet the oath once engaged in, will tye us, as is clear from that same 15th. *Psal.* For an oath is of its own nature obligatory, and according to *Numb.* 30. Persons at their own dispose must do even in such cases as they have bound their Souls. 3. Though we were engaged in the oath by the deceit and guile of others, the deceit being circumstantial only, yet if the thing be not sinful, it bindeth us as is clear in that oath to the *Gibeonites*, wherein the deceit was such. 4. Though by fear or violence the oath hath been extorted, yet the matter being lawful, it bindeth because of the honour of God's Name interposed. 5. Though it was sinful as to the manner, and rashly made at first, as that with the *Gibeonites* was: yet is it binding, if lawful in the matter, there being a great difference betwixt *Juramentum illicitum*, an oath unlawfully come under as to its manner, and *Juramentum de re illicitâ*, an oath in an unlawful matter. 6. Though we could devise and finde out some interpretation or meaning of the words of the oath that might seem to make for loosing us from its obligation: yet, if that was not meaned at the first tendering of the oath but otherwise understood by him that did take it, it will not absolve nor excuse from the guilt of Perjury. To put afterwards a new gloss on it, because an oath is *strictijuris*, and will not admit for any respect nor on any acount, of Interpretations prejudicial to the native truth of it, lest it should be found to be, according to *Psal.* 24. 4 Swearing deceitfully. 7. Though there may be a good meaning and intention in reversing the oath, and going cross to it, men not doing so for a particular end of their own, but for a publick good as is supposed: yet that will not absolve from the obligation of the oath, nor from the guilt of Perjury, as is clear in God's punishing *Saul*'s Family for breaking that Oath with the *Gibeonites*, even though he did it out of his Zeal to the *Children* of *Israel* and *Judah*, as the Scripture expressly affirmeth, 2 *Sam.* 21. 2. 8. Though the Oath be conceived by a Creature, as at least the immediate object of it, and so sinfully made in that respect: yet, being made, it tyeth from respect due to God, who shineth in his Creatures, *Matth.* 23. 19. 20, 21. 9. Though the thing become impossible, if that im-

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possibility might have been prevented by our searching our selves as far as in us lay, we are not freed from the guilt of Perjury, though the thing Sworn do now by our own sloathfulness become impossible: or if the thing Sworn might have been performed before any such impossibility came on: or if we might have prevented it by our suitable circumspection and diligence. 10. Though a sinful Oath, to wit, being made on a sinful promise, in it self, bind not; yet the sinful condition being fulfilled, it bindeth; as in the case of *Judah*, his promising a Kid to *Thamar*, upon that wretched condition of prostituting her self to his sinful Lust, who did offer the performance of what he had ingaged to, upon that most sinful condition now fulfilled: for the condition being fulfilled, the promise is absolute: and the sin was not in giving the Kid, but in the condition that was made, which is past. 11. Much less will it exempt any man from the guilt of Perjury, that in Swearing he had a meaning of the words of the Oath, contrary to what in common sense they bear, and in the construction of all indifferent persons, or to their meaning *sine juramento*, or *extra juramentum*: or that he had any reservation in his own mind: the first is, Equivocation: the second is, mental Reservation, that have no place in such an Oath which should be plain, single, and clear. Neither 12. Will a Dispensation from any other, as for instance, from the *Pope*, who hath no power to dispense in Oaths, nor from lawful Superiours, except it be in things wherein by our relation to such Superiours we are subjected to them, loose the obligation of our Oath, nor free us from the guilt of Perjury: If, I say, the matter of the Oath be in things to which their power over us doth not extend, in such things doubtless they cannot dispense. 13. The obligation of an oath cannot be looſed, nor the guilt of Perjury evited by commutation of the thing sworn, for it must be according to what is proceeded out of our mouth, *Numb.* 30. 2. *Psal.* 15. 4. 14. Nor can it be loosed, and Perjury eschewed, by any posteriour Tye and Oath: for thereby the prior or former Oath is not made null, but the posteriour or latter is made null by the former, for *juramentum non derogat juri alieno*, because God is party, and we cannot reverse an obligation to him, which He or any other hath by a prior Right and Tye.

But they are null and of no force, 1. When the thing sworne is sinful and unlawful in it self, because there is, *nullum vinculum iniquitati*, there is not, neither can there be, any obligation to Iniquity. 2. When it is unlawful to him that sweareth, as sup-

ſuppoſe one would ſwear to do that which were Incumbent for a Magiſtrate or Miniſter, he himſelf being but a meer private perſon, and it no ways belonging to his ſtation: it tyeth him indeed to endeavour by all ſuitable means the effecting of the thing by them, but not to do it himſelf, for it altereth not ſtations. 3. When the thing is ſimply impoſſible, Oaths cannot bind, in that caſe. 4. When the Oath is engaged in by any, in whoſe power the thing ſworn is not, as by Children, Wives, Servants, or Subjects, in ſuch things wherein they are ſubject to others, and of which they are not Maſters: it tyeth them only to endeavour it with their approbation or permiſſion, ſee *Numb.* 30. 5. When the deceit is not in circumſtantials, but in eſſentials: as, ſuppoſe one ſhould ſwear to ſuch another perſon to pay him ſuch a debt, or to give ſuch and ſuch obedience, thinking him to be the very perſon to whom he oweth theſe things, who yet is not the perſon we ſuppoſe him to be: the ground of the Oath is null, and its obligation accordingly ceaſeth, as when *Jacob* was deceived by his getting *Leah* firſt for *Rachel*, becauſe ſuch an Oath wrongeth another, to whom that which is ſworn is due, and ſuppoſeth the condition of being due. 6. When the Oath is impeditive of a greater good, or of a moral duty: as ſuppoſe a man had ſworn not to go to ſuch a place, nor to ſpeak to ſuch a perſon, nor to eat ſuch meat: that Oath (being at firſt rash, and without judgment) if duty and neceſſity call him to the contrary of what he hath ſworn, bindeth not, becauſe a moral command may require him to go thither to take on ſuch a charge there, or to ſpeak to that perſon for his edification, &c. yet this would be tenderly applyed and with great circumſpection. 7. When the Oath is interpoſed to oblige to the performance of ſome thing which hath a tendency to an ill end: as for inſtance, if a Man ſhould ſwear to meet with a Woman for committing filthineſs, to give armes for helping to oppoſe an innocent, or any ſuch like thing: for though coming to ſuch a place, or giving ſuch armes may be lawfull, yet as ſo circumſtantial: this coming, and this giving of them with ſuch an intention, is unlawful, and therefor the Oath is null.

For looſing from the obligation of an Oath which is lawful, there are theſe caſes granted. 1. When it is contradicted by a Superiour, having power in that very particular, as *Numbers* 30. 2. When the caſe materially altereth, as if one ſhould ſwear to give ſuch a man armes, who afterward turneth mad, or an Enemy: to give obedience to ſuch a Commander, who afterwa d;

wards becometh a private man, and ceaseth to be any more a Commander; because in such cases the relation upon which the duty and Oath is founded, ceaseth. 3. When the party sworn unto, relaxeth us: For though none can absolve from a Vow, yet in a promissory Oath, whereby some right accrueth to one from another, a man may dispense with his own right; as for instance, he may in whole, or in part, forgive and discharge such a sum of money that another by Oath has sworn to give him, which when he doth, in so far the Oath and its obligation is loosed; he having, as himself thinketh fit, accepted satisfaction for whole or part; but in Vows to God no man can dispense, He being party there. 4. When by some after and unforseen interveening Emergent, the man is quite disabled from performing his oath, as by Sickness, Plundering, &c. In that case so far and so long as he is disabled, in so far and so long is he loosed; that condition being necessarily presupposed in giving the oath at first, though the obligation to performance lyeth still on him so far and so soon as he shall be able.

It may be marked by the way, That often prophane men are more strict in keeping sinful oaths, than those which are lawful: the Devil putting home that obligation on them as a snare, and their own corruption siding with the oath in its matter, maketh it appear strongly binding to them.

If it be asked, Wherein it is that an oath bindeth more than a Promise doth?

Answ. An oath bindeth to nothing but what is in the Promise, but it bindeth more strongly, and so the sin is greater in breaking an oath than a promise; because not only our truth to men is ingaged in the oath, but our reverence and respect to God also, and his dreadful Name thereby notably taken in vain.

So then against this Doctrine of oaths faileth Perjury or Forswearing, Rashswearing, Indeliberate Swearing, as in complements (as for instance, If one should swear he will not drink, or go before such another person:) Solemn oaths entered into, at Communions, at Baptism, or in other lawful Covenants not performed; ah! how often are these broken, even in that which we might easily do? We so carry and keep to God as men could not but quarrel: irreverent swearing even in what is right: grosly prophane swearing, as by Gods Soul, His Wounds, Blood, &c. Uncoth'd, strange, newly-coin'd and invented oaths, no doubt by special help of the Devils art: Cursings, wherein the Devil is mentioned, and his aid implored for the execution of mens passionate

passionate & revengeful imprecations? yea, not being suitably affected with the oaths of others, not admonishing them, nor seeking to recover them, not endeavouring by all requisite care the preventing of them, with-holding of instruction and correction when called for, and not procuring the erection of Schools, &c. may make many guilty of oaths they never heard, when they fall out in persons, whom it became them to teach and admonish, &c.

There are some things near of kin unto (to say so) and of affinity with oaths: as 1. Adjurations, when we adjure or charge on by the Name of God to do or forbear such a thing: as *Saul* bound the people with a Curse, 1 *Sam.* 14. And *Joshua* charged *Achan*, Josh. 7. and the High-Priest Christ, *Matth.* 26. and *Paul Timothy*, 1 Tim. 5. 21. & 6. 13.

Adjurations differ thus from oaths, that by an oath we bind our selves to do or forbear somewhat, or to tell truth: by Adjurations we bind others by interposing the Name of God for commanding, charging, perswading to do or forbear such a thing, and implying, if not expressing some threatning or curse if it be not done or forborne: There are three sorts of these in Scripture, 1. When men adjure men. 2. When they adjure devils. 3. When they adjure unreasonble Creatures, as Serpents, &c. To each of these, a word.

As to the 1. We say that men may sometimes adjure others men in matters weighty, suitable, and necessary to be done, when it is rightly gone about, and not in passion or for self-ends, but soberly, gravely, and singly, for the glory of God immediately or mediately, by anothers good being interposed: so, many examples confirm, and so necessity requireth, that when regard to men doth not suitably weigh, that such a desire be put home to the Conscience from respect to God and His Authority, who is Witness and will Judge: this some way sifteth a man before God, and so may prove a good means, through his blessing, to make the man serious: which sort of ajurations may be distinguished thus.

1. There are proper Adjurations or charges authoritatively laid on, in the Name of God, or of Jesus Christ: this is done by Magistrates or Ministers in their places, as *Paul* chargeth *Timothy*, 1 *Tim.* 6. 13. and giveth him charge to charge others, *v.* 17. This being used in serious and weighty matters, and not too frequently (left the Name of God become thereby contemptible) is the most proper and the most weighty charge.

2. There are obtestations which are serious and weighty in-

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treaties and beſeechings in the Name of God, and for Chriſt's ſake; that one may do or forbear ſuch a thing, as when *Paul* beſeecheth the *Romans* and *Philippians* by the mercies of God, *Rom.* 12. *Phil.* 2. 1, 2. and *Abigal* interpoſeth ſeriouſly with *David*: this is moſt properly done by Inferiours, Subjects, Children, &c. to their Superiours: and hath in it alſo a more implicite threatning if ſuch a thing be ſlighted, as in *Abigails* words to *David*, 1 Sam. 25. is clear.

3. There are Atteſtations, whereby one is ſeriouſly put to it to tell ſome truth, or to bear witneſs of ſome truth aſſerted by another: thus *Joshua* atteſted *Achan*.

4. We ſay, Theſe have a binding vertue in ſome caſes, and cannot without contempt of God (who ſo chargeth them, and before whom they are ſo atteſted) be ſlighted: and therefore if it be not properly Perjury for a man, either not to ſpeak at all, being atteſted, or to ſpeak what is not truth; yet ſure it is more than ordinary contempt, and a greater ſin, than if no ſuch adjurations: atteſtations, or obteſtations had been uſed, becauſe the Name of the Lord has been interpoſed by others: and if ſuch atteſtations, &c. be lawful, as we have proved them to be in ſome caſes, then ought they to have weight, or they are uſed in vain: we ſee our Lord Chriſt anſwered to ſuch, *Matth.* 26. after a whiles keeping ſilence.

And in reference to theſe ye fail, 1. In giving little entertainment unto, and laying little weight upon the charges and obteſtations of Miniſters, which come unto you by them from this Word and Goſpel: theſe charges of Miniſters are, as if an Herauld gave a Charge in the Magiſtrates name, which bindeth as from him, and more than another meſſage delivered in other terms. In this then, Miniſters are as Heraulds, charging you in their Maſter's Name, even in the Name of the great God, and of *Jeſus Chriſt*, the Prince of the Kings of the Earth.

2. When one of you putteth not another *ſeriouſly* to it, to forbear and abandon ſin, or to practiſe ſuch a duty, charging them, or rather obteſting them, as they will anſwer to God to do ſo, as often in the Canticles we finde, *I charge you, O Daughters of Jeruſalem.*

3. In your overly, raſh, and ſlight way of uſing obteſtations and grave intreaties, meerly or moſtly for the faſhion, or by way of complement, or in petty and trivial things, as when ye ſay, for God's ſake, for God's bleſſing do this or that; only as a cuſtomary by-word: this is no doubt more than an ordinary taking of God's Name in vain in common diſcourſe, becauſe ye take

take one you to bind others in the Name of God, not considering what ye are doing: and in a matter not necessary, and of no weight, exposing the Name of the Lord to contempt, and thereby tempting others to care but little for it; this is a most horrid and crying sin amongst our ordinary Beggers, whereof others also are guilty, who are not suitably affected with it, and do not in their places seriously endeavour to have it mended; as also this is, when we desire one another lightly and irreverently to do such and such a little thing in the Name of God, as to sit down or rise up, in Gods Name, &c. which things are alace, too too frequent.

2. For adjuring of Devils, it is two ways lawful, and two ways not.

1. It is lawful to command Devils in the Name of God by those who are called to it, and are gifted to cast them out. 2. It is lawful for any by Prayer to God, and the exercise of Faith on Him, to endeavour to repel and resist them; and to beg that he would rebuke them; as thus, The Lord rebuke thee Satan; this way, we neither command the Devil, nor pray to him, but pray unto the Lord to command him.

Again: It is unlawful. 1. When one adjureth him, who is not called to it, as those sins of *Sceva* did, *Act.* 19.13.14. This certainly being a peculiar and extraordinary gift, as those of prophecying, for-telling of things to come, speaking with Tongues, and healing of the Sick with a word, were; ought not without special warrant to be usurped more than they.

2. It is unlawful when it is done by exhorting or obtesting of, or praying unto the devil himself, and intreating him as we do God, which way implyeth. 1. Friendship with him, when we intreat him as a Friend. 2. Prayer or worship to him, who is not the object of it. 3. An obligation on us to him, when he yieldeth to obey; and he will not fail, if by any means he can, to put that complement or obligation on us, and so Necromancers, Witches, Exorcists, &c. may cast out devils by collusion (though possibly not in a way so explicit) whereby the devil gaineth his point upon such, as effectually, as if there were a most expresly formed Covenant betwixt him and them; and this the *Pharisees* falsly and blasphemously, charged on our blessed Lord, *Matth.* 12. as if by Beelzebub; that is, by Collusion with the Prince of Devils, he had cast out Devils. There are no doubt many sins committed this way, while some take on them confidently to command the Devil, as if with an *Avoid Satan*, they could put him into Bonds: And others seek Health from Devils or Witches (especially, when it is supposed to come

from them,) and intreate them to do such and such things: All which are Breaches of this Part of the Third Commandment.

3. What is said of Adjuring Devils, may be said Proportionally of Adjuring Unreasonable Creatures, which is the same wayes lawful and unlawful: Charming also, and nameing the Lords Name over Diseases, as if some special worth and efficacy were in some words: is unlawful and condemned by this Command.

It followeth now that we say some-thing to Vows, which are Bonds, whereby a man bindeth himself (and so they differ from Adjurations) to God only as party, and that in things belonging to God; willingly, and upon Deliberation. (And so they differ from Promissory Oaths, wherein we bind our selves to others; and in matters which are not of themselves Religious.

Under Vows we comprehend, 1. Sacraments. 2. Covenants, solemnly ingaged into before others. 3. Particular Vows to God. 4. Promises and Ingagements, whether inward, in the heart only, or also outwardly expressed to, or before the Lord: For though these have not alwayes God's Name formally and expressly interposed in them; yet He being Party, and they being made to him, he cannot but be singularly looked at, as Party, Witness and Judge, in the making and performing of them: Therefore, do we comprehend all even purposes, expressed in Prayer to him, as being of the same kind, though not of the like degree.

We minde not here to meddle with Speculative Debats about Vows, but to hold us only at what concerneth Practice: And say 1. That such Promises to God, and Ingagements, being righly made and taken on, or rightly gone about; are not only Lawful, but sometimes necessarily called for, as appeareth. 1. From the Command which is to Vow, as well as to perform, *Psal.* 76. 11. 2. From Examples of Saints in all Ages: *David* saith, *Psal.* 119. when his Frame is most tender, Verse, 57. *I have said, I will keep thy Words.* And thereafter, Ver. 106. *I have sworn, and will perform it, That I will keep thy Righteous Judgements.* For, Saying and Swearing to God are near the same: and who sincerely say in secret, may in some Cases also Articulatly swear. 3. From the end of Vows, which is to bind us to something the more straitly, and to evidence our greater desire and willingness to be so bound: And therfore they being Midses for that end: when the end is in a special manner called for: and may, in all probability, be the better obtained, by the use of this Mean: then, is it called-for also, and cannot be omitted. 4. From the Lord,s gracious accepting of such Engagments and Vows, and

appro-

approving of them. 5. From the ſeveral Promiſes and Prophecies of them, as commendable and good Service, from Men to God, under the Goſpel, *Iſaiah*, 19. 18. and 21. *Jer.* 50. 4, 5. *Iſa.* 44. 5.

So then, I ſay, 1. *In ſome Caſes*; to wit, when it Glorifieth God, and Edifieth others; or, is profitable to our ſelves: But if it thwart with any of theſe, there is a failing; or when ſome Preſſure of Spirit, or cogent Reaſon, putteth us not to it, or ſome great need calleth for it; (as *Abraham*, for the weighty Reaſon, expreſſed by himſelf, *Gen.* 14. Swore he would take none of the ſpoil, he had reſcued from the King's over-come by him: For we are not always called to it.

2. I ſay, *Not in all things*; Becauſe the matter of a Vow, muſt be one of theſe two: Either, 1. Some commanded Duty, as *Jacobs* Vow, *Gen.* 28. and *Davids*, *Pſal.* 119, 106. were: Or, 2. Some-thing that relateth to Worſhip: or, or may further ſome commanded Duty, or prevent ſome Sin, to which we are given, and much inclined: As ſuppoſe a Man ſhould engage himſelf to riſe ſooner in the Morning, that he might the more effectually croſs the luſt of his Lazineſſe; and to keep more at home, the better to prevent the ſnare of Evil, and louſe Company: It is not Houſe-keeping ſimply, or Riſing ſoon, that is the matter of his Vow; but as they relate unto, or are made uſe of for ſuch ends; Therefore Vows can only be made to God alone, *Pſal.* 76. 11. and *Pſal.* 132. 2.

3. I ſay, *Rightly gone about*: That is, 1. Deliberately, and Judiciouſly; for, Ignorance, Haſte, and Rashneſs will ſpill all. 2. With Humility; and due ſenſe of our own corruption, which maketh us, (Alace!) to ſtand in need of ſuch Bands to keep it in, and of ſuch Up-ſtirrings and Excitements to Duty. 3. With Fear, Singleneſs, and Zeal for God; with Love to His Honour, and to true Holineſs: Not for our ſelf-ends, to gratifie an Humour or Paſſion, or in Fits of Conviction, to ſtop the Mouth of a Challenge, and ſo put it by.

4. The Vow would be heartily, and chearfully undertaken, not as a piece of Bondage, but of Liberty, that we may be thereby indeed ingaged unto the *Lord*, having no hink or Heſitation; nor Reſervation in the making of it: what can be expected as to the performance, if there be Heſitation, in the very undertaking?

5. There ſhould be much denyedneſs in it. 1. To our ſelves. 2. To the Oath, as not accounting our ſelves to be more Religious by it, or more pleaſing to God, as if it merited ſomewhat, nor yet more ſtrengthned by making of it, but more ingaged to perform and keep what we have vowed.

6. There should be Diligence in doing, going on, and helping, and inciting others to joyn with us; that so it may through Grace be made irrevocable, which is the practice of the People of God, *Jer.* 50 4,5.

7. There should be Ingaging, in the lively Exercise of Faith; drawing strength from Jesus Christ, according to His own promise; and, of our selves to make use of him, for that end: Yea, that should be laid for the Foundation of our undertaking: Therefore every such ingaging, is a Covenanting with God, and there is no Covenanting with Him, but by interposing of Jesus Christ, both for the procuring of Pardon for by-past failings and guilt; and for Grace and Strength, to perform, called-for, and ingaged into Duties, for the Future. See a frame of Spirit, fit for Covenanting, when seriously and suitably gone about, *Jer.* 50. 4, 5.

Concerning these Ingagements, we say. 2. That they are of themselves Obligatory, and binding to those who come under them, as *Numb.* 30.2,3. 3. Vowing is called the Binding of a Man's Soul: And *Psal.* 56 12. it's said, *Thy Vows are upon me, O God*, as pressing him with a Weight, till they were payed.

If it be asked, 1. How Vows bind? We Answer, 1. In Moral Duties, they make the Obligation no greater: for, they being laid on by the Command of God, and having his Authority, there can be no Addition to that in it self: But there is a two-fold Addition, 1. In respect of us: so that though the Obligation be not greater in it self, yet we joyn our Approbation or Consent unto that, whereby, as by a positive Superadded Voluntary Consent, we bind our selves; so that in some respect we have two Bonds (the Law: and our Oath both (for one. 2. Though it make not the former Obligation to bind more strongly in it self: yet it maketh that obligation to have a more deep Impression upon us: so that a man, by Vow bound to a commanded Duty, will think himself more bound to it than before: and that Command will have a deeper Impression, and more weight on him, to prevvade him to do, and to challenge him when he hath omitted, than before. Again, in things that are meerly Accessaries to a Religious end, as Extrinsick Means: for instance, Fasting, Staying at home, Vowing, never maketh the doing of these of themselves to be acts of Religious Worship: but it maketh our keeping of them to be by a Religious Tye: so that without Prophanity they cannot be altered, out of the case of necessity.

If it be asked, 2. What is to be thought of our Common and Ordinary Ingagements, 1. By Baptism. 2. At the Lords Supper.

3. By

3. By Oaths in Covenants. 4. Ingagements in Private to God by Vows, Purpoſes, Promiſes, Reſolutions, in thoughts within: or expreſſed in Prayer: (I ſuppoſe it doth not a little concern all of you to know, how they bind, and when they are broken.) We anſwer.

1. That, All theſe are binding, and ſtill accounted ſo, (*Pſal.* 119. 106. *Pſal.* 66.) is not to be doubted, yea, binding in an Eminent Degree, as being made to God: and not only Before Him: The Nature of the thing and our conſent alſo bindeth: For, 1. If interpoſing the Name of God to men doth bind, much more to God: 2. If a Promiſe ſolemnly ratified bind to men, much more to God. Hence, 3. Our Obligations in Baptiſm, and the Lords Supper, receive Strength and Conviction againſt us from the Covenant, which we ſolemnly Ratifie and Renew with God therein, and that before the World: And our Breach of theſe Vows is charged on us by the Lord, as an open breach of his Covenant: the Obligation whereof is pleaded from them, *Geneſis*, 17. Ver. 10. and 14. and elſe-where.

2. Yet do they not bind abſolutely, as the Duty lyeth upon us, and as we ſhould aim at it: for though we be bound by the Law to be perfectly holy, and without ſin: yet doth not a Vow ſo tye us or that Obligation is not from our Vow, but from the Law: becauſe our Vow is to be underſtood, 1. With Reſpect to our Nature, now Corrupt and Sinful: and therefore to Vow, Abſolutely, to be without ſin, or abſolutely to abſtain from it, is injurious and impoſſible. 2. With reſpect to our aim and deſire. 3. With reſpect to our not Approving, or Diſ-approving our ſelves in any thing, wherein we come ſhort. 4. In reſpect o the Obligation to endeavour it; which is, Alway, and by all ſuitable means to preſs at it, and to leave nothing undone, which may further it: So then, 1. They do not bind Abſolutely or Simply, but Reſpectively. 2. Not as to the Victory, but as to the Wreſtling and Fighting ſo Victory. 3. Not as to the Event, but as to the Means which are in our Power: and therefore ſome plead, That they had not broken Covenant, though they had Sins, *Pſal.* 44. 17.

3. Though they bind not Simply or Abſolutely, (and are not therefore to be ſo taken or underſtood) yet they tye abſolutely, 1. To the main, of having God ours in Chriſt. 2. In other things, thus: 1. They tye us to live in no known ſin, eſpecially, outward Sins, and to delight in none. 2. To omit no known Duty, but to eſſay the doing of it. 3. As to the Manner, to eſſay it ſeriouſly: ſo that though a man cannot ſwear, that he ſhall have no Corruption in him, while he is upon Earth: Yet, in ſo far he may:

As 1. Not to approve of it. 2. To leave no means unessayed, consisting in his Knowledge, that may help to mortifie it. 3. Seriously, and in good Earnest, to be aiming at the Mortification of it, in the Use of these. And so this Tye of a Vow is, 1 As fat as in us lyeth. 2. As Universal as the Duty is. 3. Constant and alwayes binding. 4. When it's taken on, we should not let it lye on, (to say so) till the Sun go down, but endeavour that we may be free of it; it bindeth us to quit sin, as well as to eschew it. It reaches not all Infirmities, to make them Breaches; but known Sins, or the least sins stuck to.

3. Concerning these Vows, we say; That the Breach of them is a very great Sin, and doth much more aggravate sin, where it is, than where it is not: So that, the Sins of Christians against Baptism, Communions, Oaths in Covenants, Secret Ingagments, Resolutions, and Promises to God, are much greater than the Sins of others. Hence the Lord chargeth *Israel* with Covenant-Breaking, by vertue of their Circumcision which they had received as a Seal thereof, and aggravateth all their Sins by that, & looketh on them in that respect, singularly sinful, *Deut.* 29.24. *Jer.* 22.8. *&c.* which could not so well be, if there were not some Peculiarity in that Obligation. Our Baptism, doubtless, is no less binding unto us, nor the breach of our Baptismal Vows lesse sinful, *Col.* 2. 11. 12. Neither can there be any reason given, Why the Breach of an Oath to man, should be charged on a Person, as a Sin and Infamy; and the Breach of an Oath to God, not be much more charged so. Oh! Take notice then, ye who sin willingly, who Drink, Swear, omit Prayer; Let your minds wander, and study not Holinesse in good earnest, that your sins have these Aggravations to make them horrible, infamous, and in-excusable; 1. There is a manifest Perjury against the Oath of God, which even according to the *Pharisees* Doctrine, *Matth.* 15.33. was Abominable: Thou shalt not (say they) Forswear thy self, but shalt pay or perform thy Oath to the Lord. 2. There is unfaithful dealing, and Abominable Treachery, to break under trust, and to keep no Ingagement to Him. 3. There is not only Perjury, and Treachery simply; but towards God, which is more, and draweth a great deal deeper, than towards any other. It's Dreadful to deal Unfaithfully, Treacherously, and Perjuriously with Him. 4. All this is in things that are very equitable, and much for your own good, which maketh no small aggravation. 5. This is done not only against Promises, but against many Promises, and many other bands. 6. That its often and in many things that you sin against these Promises. 7. That sin is little relented or laid to heart on this consideration, and as so aggravated.

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If it be ſaid, Then it is better to make no Promiſes at all, than to come under ſuch aggravations of guilt by breaches of them, for none keep them exactly: and ſo men muſt needs be in great and continual diſquietneſſe and anxiety, while under them: Were it not better then, to be doing without promiſing?

Anſw. 1. It is not free to us, Not to make them more than it is To breake them; or not to keep them: and when we are called to make ſuch Promiſes, and make them not, it becometh ſin to us as was ſaid. Its not free to us, whether we ſhall be Baptized, Communicate, &c. or not: therefore, whoſoever would not ſo engage, were to be cenſured and punished as utter deſpiſers of the Lord's Covenant, *Geneſis.* 17. 14. *Exodus.* 12.

2. They, who refuſe to take them, lay themſelves open to the temptation of being more eaſily prevailed with, not to perform theſe duties, or of being ſooner inſnared in ſuch ſins, becauſe they are not formallie engaged by Vow againſt them, and ſo they make themſelves culpably acceſſary to the ſtrengthening of tentation, and weakning of reſolution: to the contrary whereof, they are no doubt obliged,

3. If you intend indeed to perform theſe duties, then ye may ingage to do ſo: but if ye will not ſo much as Promiſe and engage to do them, it cannot be expected in reaſon that ye will Do them: eſpecially, conſidering that even theſe who honeſtly promiſe and ingage, do yet notwithſtanding, find a great difficulty to do and perform. O tak heed, that you be not, by your refuſing to engage, making a back door for your ſelves to go out from your dutie, that ſo you may the more eaſilie, and with the leſſe challenge ſhift it.

If it be yet ſaid, that the ſin of ſimple omitting the duty, is leſſe than the omitting of it after engagements, and vows to the contrarie. *Anſw.* 1. It is not ſo to a Chriſtian, who is called to engage himſelf, yea, who by Baptiſm is alreadie ingaged; for 1. The man that neither engageth to do, nor doth the dutie, faileth twice, whereas he that engageth and performeth not, faileth but once: though that once failing, is, by its, being croſſe to his ingagement, not a little aggravated: ſo that in ſome reſpect each fault or failing exceedeth the other: the one is a greater ſin conſidered in it ſelf, but the other is greater conſidered complexlie. 2. The man that ingageth not, is more acceſſarie to his own falling, in reſpect than he uſed not that Mean

to prevent it, yet the other when fallen, is more guilty, in reſpect of the breach of this ingagement. 3. The man that will not ingage, bringeth himſelf under a neceſſity of ſinning; for if he perform not, he faileth twice, as is ſaid; if he perform, he faileth, becauſe he ingaged not when he was called to it: So his performing, is not the performing of a Vow to God, who requireth promiſſing, in ſome caſes at leaſt, as well as performing. 4. The man that Promiſeth and Voweth, and alſo performeth what he promiſed and vowed, his performing is ſo much the more acceptable, as it proceedeth not only from the awe of a Command, but from a ſpontaneous and free-will offering of it to God, and ſo is both Obedience to a Command, and the performance of a Vow; for thus, he chooſeth obedience, as it is, *Pſal.* 119. 30. It is not ſo with the other, whether he perform it or not, though we think, that God often ſetteth the man fall that will not engage, becauſe he ſayeth by his refuſal, that he truſteth not to God for the performance, otherwiſe he would ingage and undertake on his account alſo: He ſayeth withall, that he aimeth to perform, only becauſe he cannot eſhew it: And if he could ſhake off, and be freed from that Obligation to Holineſs, that he would not out of Reſpect to God, or love to Holineſſe, take on a new one. 5. The man that ingageth not, ſinneth more inexcuſably in that he will not do that which is the leſſer, and in his power. The leſſe and more eaſie a thing it be to promiſe and ingage (as it is no doubt more eaſie than to perform) the comiſſion of it is the greater ſin, and more inexcuſable. The caſe is indeed, as to Heathens, otherwiſe, who were never thus ingaged, nor called to engage themſelves; but, unto Chriſtians it will be no excuſe.

If it be replyed, that this is very hard: for then no Chriſtian will be free of Perjury, nor have Peace. *Anſw.* 1. I grant the caſe is hard, and the Strait great: but it is ſuch as floweth from our own corruption in this, as in other duties and parts of holineſs: for as the Law is holy, juſt, and good, *Rom.* 7. and is not to be blamed, acceſſary to our ſin; ſo the Vow is holy, juſt, and good, and is not to be blamed, if in the circumſtances right, becauſe of our breach. 2. As I think, it is hard to keep our ſelves free of ſin, even againſt light: ſo I think, it is a difficulty to be kept free of this aggravation of ſin, to wit, of committing it againſt our engagements; and therefore (as the manner of the people of God is) I think it ſafeſt to take with theſe aggravations of our ſins, as chief parts of them (to ſpeak ſo) and to take them with the reſt to Jeſus Chriſt, that we may obtain pardon of them through Him, and to maintain

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our peace rather by often washing our selves from the filth of breaking, than by pleading no breach at all. 3. Yet may christians (even as in other duties of holiness) in their Vows and Promises to God, have peace, and say, in a Gospel-sense, We have not turned back from thee, nor dealt falsly in thy Covenant, as it is, *Psal.* 44. 17. 18. which certainly implyeth not absolute holiness, or exact performance of all the Articles of the Covenant; but that 1. In the great and main Articles, they were honest, and did not put another God in his room to provoke him to Jealousie. 2. That they intended truly the keeping of all, and said nothing by their profession or engagements, which they minded not to perform. 3. That they had some testimony as to what was past, that they had in some measure walked according to their engagements, and had left nothing undone, at least willingly, and with approbation of themselves therein, that might have furthered them in keeing Covenant, but had stuck to Him in doing and suffering honestly; a man sincerly, and in the strength of grace studying this, may attain to such a testimony from his own Conscience, and to a good measure of peace; yea, a man that may have quietnesse in his performing duty upon the account of other tyes, without ingaging, may also come to have quietnesse in his ingaging to it.

If then there be a necessity to engage, it may be asked, How peace may be attained in it, and how we may be helped to perform? *Answ.* 1. We should endeavour to be clear and quiet, as to the soundesse of our by-past engagements, and of these we presently enter in, as to the motives, grounds, ends, and manner of engaging, that all be right there. 2. If any thing be seen to be wrong, it should be taken with, and mended, that we use not Vows mainly to put by a challenge for the time, without any more of it. 3. Ye should seriously mind these directions: 1. Forget not your Vowes and Engagements, be minding them often: and thinking of them, so as they may never be forgotten, *Jer.* 50. 4, 5. 2. Defer not to pay them, *Eccles.* 5. 4. *Deut.* 23. 21. Delays make the impression of the weight of the Vow, and of the dread of Him to whom it is made, much to wear out; and, taking liberty to be slack in paying of it, for, but for this once, or for a little while, is a direct breach of it self, and maketh way for more. 3. Keep in mind, and entertain such a frame of spirit as ye were in, when they were at first made, such humility, tendernesse, awe of God, &c. We often, alace, take on Vows in a good frame, to be on the matter a sort of excuse for us, in letting such a frame go, or at least, to ease us a little for the time, as if engaging were performance, which is

not the least part of the deceit of our hearts. 4. The performance of the thing would be followed as it is undertaken, to wit, in the strength of Grace, and by virtue of Life derived from Jesus Christ, quickning and strengthening us both as promising and performing. 5. We should be often considering the fearfulness of the sin of Breaking, and examining our selves about our keeping of them; making breaches, that are particularly observed, the matter of confession to God, & of serious Repentance before him. If we would suffer these things to sink down deep in us as in the sight of God; this no doubt would make them have a quite other impression. 6. We should still keep the knot fast, and if one promise or resolution seem to be loosed, we should forthwith cast another; or if one obligation given, seem to be weakned, we should give another, that there may be still some obligation standing over our heads; & following engagements, not formally, but soberly and seriously renewed, may be made use of to bind on the former upon us, and to make them more effectual, so say they, *Jer.* 50. 4. 5. going, and weeping as they go, *come let us joyn our selves unto the Lord in a perpetual Covenant, never to be forgotten.* This is to be understood mostly, if not only, of private engagements; as for publick solemn Oaths and Covenants, we neither finde in Scripture that they have been frequent, but on some great and very grave occasion; neither could they well be, (so great multitudes engaging in them) without diminishing from the weight of them, and so without wronging of God's Name. 7. We should by no means suffer breaches, though never so small, to lie long on, but should get us to the Fountain with them, as foule and loathsome, lest they bring on more and greater.

Now then try Perjury and breach of Vows and Oaths to God. 1. In Baptism, which extendeth to engage professing Believers to the mortification of sin, and to the study of holiness as to both Tables of the Law, and to a conversation as becometh the Gospel. 2. In, and at Communions, where the same Covenant is sealed. 3. In your Oaths solemnly taken in Covenants. 4. In your more private engagements to God, and for him to others.

Beside these which are common, some come under particular Oaths and Engagements by virtue of their stations; as Ministers, Elders, Magistrates, for the faithful discharge of their respective duties; some by their Relations, Office and Place, as Husbands and Wives each to other; as Parents in reference to their Children, to bring them up in the nurture and admonition of the Lord, and in his fear; some by virtue of their common Trades and Callings, have

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come under particular Oaths to such & such Incorporations, Trades, &c. And some on more particular occasions have come under engagements: O look well what ye do, and have done: there will, I fear, many be found Perjured. I do not hear speak of every particular infirmity, but certainly there is sin against God, & Perjury before him which cannot easily, if at all be interpreted so with men: in which respect, *Mal.* 2. the Lord condemned putting away an innocent Wife, even though it seemed to have a permission by Law: in these things when men do not what they may do, or if there be yet more in their power than is done, or if the obligation of the Oath on them awe them not, or weight them not it cannot but be a prophaning of the Lords Oath: Many alace, according to their several Relations, and Stations, are found guilty here, who have little or no awe of God on them in these things.

In sum, This Command is broken these three wayes, In reference to such engagements: 1. In shunning to make them when we are called to it. 2. In not making them rightly. 3. In not performing of them when made: and it bindeth. 1. Absolutely, to many things which cannot come within the compass of ordinary infirmity. 2 To eschew all known sinful deads, as Swearing, and what may be inductive to it, Drunkeness, unlawful Gaming, needless Contentions, &c. 3. To do all outward duties, as to Read, Hear, Pray, &c. 4. To do them as seriously as we may. 5. Not to live in any seen or known sin here forbidden, nor to delay Repentance, though for never so little a while: it dispenseth not at all here, because these are in our power, and when we fail, it is not out of ordinary infirmity.

Beside what is said, there are yet two ways of taking or using the Name of God, which are sib or of kin to Oaths: The First is that of Appealing to God to judge, as *David* did, that God might judge betwixt him and persecuting *Saul*, 1 Sam 24. 12. The 2. is that of attesting God, thus, *The Lord knoweth, God is my witnesse, my Witnesse is in Heaven*, &c. as *Job* doth, chap. 16. 19. and *Paul*. Rom. 1. 9. These are lawful when called unto and rightly gone about, but when abused in Rash, precipitant, passionate appeals or in unjust matter, as *Sarahs* was. *Gen.* 16. and in Rash unnecessarie attestations, or in trifling matter: they are more than an ordinarie taking of Gods Name in vain, and therefore should never lightlie be interposed and made use of.

The great breach of this Command is Blasphemie, though Perjurie be most direct. That we may see how this sin is fallen into we shall

shall, 1. Define it; 2. Divide or distinguish it, which we shall finde to be exceeding broad. Blasphemy then against God, (as the Word beareth) is a wronging of God's holy Majesty by some reproachful speeches or expressions, uttered to His disgrace; we say, *Uttered*, because that which is in the heart is most-part *Atheism* and Infidelity, and so belongeth to the first Command.

Of this there are three sorts, or there are three wayes whereby men fall into it: 1. When any thing unbecoming God, is in word attributed to Him, as that He is unjust, unholy, unmerciful, &c. such as that complaint, *Ezek.* 18. 25. *The ways of the Lord are not equal.* 2. When what is due to Him is denyed Him; as when He is said not to be Eternal, Omniscient, Almighty, &c. as He was by proud *Pharaoh* and railing *Rabshakeh* in His master's Name, who most insolently talked at that high rate of Blasphemy, *Who is the Lord that I should obey his Voice*, &c? *Who is the Lord that is able to deliver you out of my hand?* Exod. 5. Isa. 36. 18. 20. 3. When what is due to God, is attributed to a Creature, or arrogated by a Creature: thus the *Jews* charged *Christ* as guilty of Blasphemy, *Luke* 7. 49. & *John* 10. 33. (supposing Him to be a Creature) because He forgave sins, and called Himself GOD; of this sort of Blasphemy, as to some degree of it, is the commending or crying up our own or others parts, pains, wit, &c. for attaining, effecting, and bringing to pass of somewhat to the prejudice of divine Providence; so those of *Tyre* did to *Herod*, Acts 12. 22. And thus often men make Mediators and Saviours as it were of themselves and of other men.

2. This Blasphemy may either be immediately and directly against God Himself, or any of the Persons of the blessed God-head; or mediately and indirectly against Him, when it is against His Ordinances of the Word, Prayer, Sacraments, &c. by vilifying them in expressions, or against His people, or the work of His Spirit in them. He is indirectly Blasphemed in them, when They or It, are mocked; as when *Paul*'s much Learning in the Gospel is called Madness, or when real and serious Religion, Repentance, or Holiness, are called Conceitedness, Pride, Preciseness, Fancy, &c.

3. Blasphemy may be considered, either as it is deliberate and purposed, as in the *Pharisees*; or, 2. As it is out of infirmity, rashness, and unwatchfulness, over-expressions; Or, 3. Out of Ignorance, as *Paul* was a Blasphemer before his Conversion, 1 *Tim.* 1. 15.

4. It may be considered, 1. As against the Father, 2. As against the Son. 3. As against the Holy Ghost, all are spoken of, *Matth.* 12. and *Mark* 3.

1. Blas-

1. Blaſphemy againſt the Father is, That which ſtriketh either againſt the God-head ſimply, or any of the Attributes which are due to God, and ſo its againſt all the Perſons in common; or againſt the Trinity of perſons when it is denyed, and ſo that relation of Father in the God-head is blaſphemed.

2. Blaſphemy againſt the Son, is when either His God-head in the Eternity of it is denyed, as it was by the *Photinians* and *Arians*; or when the diſtinction of His Natures in their reſpective true properties retained by each nature is denyed; or when He is denyed in His Offices, as if he did not ſatisfie Divine Juſtice for the ſins of the Elect as a Prieſt, which is done by the *Socinians*; or, as if He had not a Kingdom or Authority; or when other Mediators, or other ſatisfactions to Juſtice are ſet up and put in His room; or when another Head and Husband to the Church, Prince, or Pope; or another Word than what is written are made and obtruded upon her, and the like, whereof there are many in Popery, in which reſpect Antichriſt is ſaid to have many names of Blaſphemy, *Rev.* 13.

3. Blaſphemy againſt the Spirit may be conſidered, either as it is againſt the third perſon of the God-head, & ſo it is againſt the Trinity: & was that errour peculiar to *Macedonius* or the Πνευματόμαχοι, or *pugnantes contra Spiritum*; that is, fighters againſt the Spirit; or it may be conſidered as it looketh eſpecially to the operation of work of that Spirit in a mans ſelf, and ſo it is that peculiar Blaſphemy ſpoken of *Matth.* 12. 32. Which when all other Blaſphemies are declared to be pardonable, is ſaid never to be pardoned. This is the higheſt degree of Blaſphemy, which may be ſo, 1. In that it is not at any time fallen into by a Believer or an Elect. 2. That it is not often fallen into, even by others that are Reprobates. 3. That it is hardly known to the perſon himſelf that is guilty of it, but much leſs to others. 4. That it is never repented of, and (we think) doth never affect, becauſe it is never pardoned; all other ſins are pardonable, and many are actually pardoned.

1. This ſin then is not every ſin, though all ſins grieve the Spirit, *Epheſ.* 4. 27. Nor. 2. Is it any ſin of Infirmity, or of Ignorance, even ſuch as *Pauls* was: Nor. 3. Is it any ſin (even through againſt knowledge) committed againſt the ſecond table of the law, ſuch as *David* fell into, and may be pardoned: Nor. 4. Is it every ſin that is againſt Chriſt and clear light, for *Peter* denyed Him, but it was of infirmity, *Matth.* 26. 70.

But this ſin is. 1. In the main of the Goſpel, and as to its ſaving work. 2. It is not only againſt light, but againſt the Spirits preſent teſtifying of it, or bearing witneſs to it, and after fore-going

convictions yielded unto in some measure, and sticking or lying on as weighty, and making the Conscience to challenge, as may be gathered, from *Heb.* 6. 3. It is not in one particular sin or act, but in a total and resolute opposing of the Truth, whereof men are convinced, seeking to bear it down in others, and to extirpate it out of the World, as the *Pharisees* did, *Matth.* 12. who not only rejected Christ as to themselves, but opposed him in all others, and sought utterly to undoe the Truth; *This is the Heir, come let us kill him,* say they. 4. This opposition flows from malice against the Truth, hatred of it, and from accounting it a thing unworthy to be in the world, not out of fear or infirmitie, or from mistake, but out of envy and despight at it for it self; On this account the Lord objecteth it to the *Pharisees*, Joh. 15. 24 *But now they have both seen and hated Me, and my Father,* and *Matth.* 21. 5. It is universal against every thing of the Spirit, and obstinately constant, without any relenting, grief, or fear, except only lest it attain not its end: The fear of that tormenteth it; but its malice and hatred groweth, as it is marred or obstructed, being deliberately begun and prosecuted. 6. It has in it a special contempt of, and disdain at those special means and works of the spirit, whereby a sinner is reclaimed, as Convictions, Repentance, renewing again to it, &c. Thus *Heb.* 10. 10. It doth despight to the Spirit, and to Jesus Christ; as to any application, it contemptuously rejecteth him and his satisfaction, and any glance of the Spirit that beareth that in; simple contempt, through Ignorance and Infirmity, is against the Son, but this which is thus qualified, is against the Spirit, and is never to be pardoned; the first is against the object Christ, but the second is against him who is, or him as born in on sinners by the Spirit, and as contemned by them after their being under these convictions, and acknowledging of them; this irremissibleness, is not simply, that the sin shal not be pardoned, for so many sins are to the Reprobates; nor yet simply because it endeth in final impenitency (though that be with it too) since many sins are followed by that also: but we conceive it to be in these.

1. That seeing this sin (which can be said of no other sin) doth wilfully and not of despight, reject Christ, there can be no other Sacrifice gotten to expiate it, *Heb.* 10. 26. *There remaineth no more Sacrifice for it*, and though the person after the first Commission of it may be keeped a while in the land of the living, yet the nature of that sin being to grow in malice, and to reject that remedy, there being no other, and thus being still wilfully and maliciously rejected, availeth them not; so their sin is never pardoned.

2. That the person guilty of this sin cannot be renewed by Repentance, the heart of him suppressing that work maliciously; this impossibility is not from the inefficacy of Grace, but from the order which God hath laid down in the working of Repentance, and in the pardoning of the Penitent: so that as he will pardone none but Repenting Believers, so He will work Repentance in none but in those who yield, through Grace, to his Spirit's Work.

3. That God in Justice hath sentenced that sin with impenitency, and unpardonableness, making that one sin thus capital and unpardonable: thereby to scare the more from thwarting with his Spirit, he has denyed ever to give them that are guilty of it, Repentance: and hath said, that He will plague them with spiritual impenitency unto the end.

Fifthly, Blasphemy may be considered as it is, 1. Doctrinal, or maintained by some men in their Tenents, such were those of the old Hereticks, such are those of the *Pelagians*, *Papists*, and *Arminians*, as to the nature of Providence, and the work of Grace upon hearts, or 2. As it is in expressions indeliberately brought forth, or 3. In Oaths, as when men swear by the Wounds, Blood, Soul, &c. of our blessed Lord, which as they are horrible to hear, so is it reproachful to his Majesty, that these should be so abused, or 4. In Deeds, Writing, Painting, Acting, Representing any thing Derogatory to him, which are also charged with Blasphemy, in abusing Gods Name to such ends, 5. It may be in a high Degree, when men act such a Blasphemy, or consequently when they punish it not, when we do not rent our Cloaths (as it were) at the hearing and seeing such things in Testimony of our sorrow and Detestation (which was the sin of the Princes, *Jer.* 36. 24. 25. who though they were somewhat displeased, yet they had not Zeal vigorous against that wicked Deed of the King:) when we have not suitable hatred against such and such Blasphemous Doctrines, *Rev.* 2. 6. much more if we Extenuate them, Defend them, or Plead for them; or, 6. It may be either, as we are guilty of it by our own Deeds, or when we make our selves guilty of the Blasphemy of others, as having sinfully occasioned it to them, tempted them to it, and laid such and such a stumbling before them, as is said of David, 2 Sam. 12. 14. and of the *Jewes*, Rom. 2. 24. *That they caused others to Blaspheme the Name of God because of them*: thus Christians, especially, those who have a profession beyond ordinary, and particularlie Wives and Servants, by their miscarriages become guilty of the Blasphemy of others, against Godliness, and such and such Duties of Religion: because they give occasion to it,

though that make it not a whit the leſs faule to them that Blaſpheme; ſee that caſten up to His People, *Ezek.* 36. 20. 21. O how tender ſhould Profeſſors be in this matter! leſt ungodly men get occaſion to ſpeak ill, who lye at the wait to catch all advantages to fortifie themſelves in their natural prejudice at godlineſs, and drawe their concluſions from miſcarriages, not ſo much againſt the particular perſons miſcarring, as againſt the way of God, and the whole Generation of the Godly.

There are theſe things eſpecialy that make others Blaſpheme, 1. Some groſs outbreaking, as *David's* Adultery, 2. Pride Paſſion and Contention amongſt godly men, when they walk as men. 1 *Cor.* 3. and 4. and contentiouſly, 1. *Cor* 6. 3. Covetouſneſs and earthly-mindedneſs, 4. Manifeſt unſingleneſs, and ſelf-deſigns, driven under a Cloak of Religion, which maketh them call all that are Religious, Cheats, 5. Sinful ſhunning and ſhifting off Suffering. 6. Undutifulneſs of Inferiours in the ſeveral Duties of their Relations to Superiours, as of Wives to their Husbands, of Servants to Maſters, of Subjects to Magiſtrates, 1 *Pet.* 2, 15. *Tit.* 2. 4. 5. 10. 7. Following of errours by Profeſſors, 2 *Pet.* 2. 2.

6. Blaſphemy, may be conſidered either as it is, here in the way by men living, or as it is by them in the place of Torment; who keeping ſtill no doubt their former wicked Nature and Corruption, and not conſidering God as He is in himſelf, but as they feel Him in the Severity of His Juſtice punishing them, cannot have good thoughts of Him, but will fret at His power and Juſtice, which they cannot get free of, though it is like, after their ſentence is paſt, this is to be conſidered, as a part of their curſed Eſtate, and doth increaſe meritoriouſly their Judgement, as Blaſphemy in the way did.

Theſe ways of breaking this Command ſpoke unto are more groſs and extraordinary; we ſhould now ſpeak a word to ſuch as are more common in our practice, and theſe are of two ſorts.

The 1. is more groſs, when the Name of God, or any thing bearing the Name of God, as His Ordinances, Words, Sacraments, Prayer, &c. are prophaned, out of Duty. This is done, 1. When theſe are mocked or ſcorned. which is a high Degree of prophaning His Name. 2. when the Scripture-phraſes, expreſſions, or tearms are baffled (to ſpeak ſo) to our ſinful ſcoffing, Jeibing and Geering of others, though we do not directly mock or gier at the Scripture it ſelf. 3. When in ordinary diſcourſe, and unneceſſarily, God's Name is uſed, though we intend not ſwearing, neither think that we do ſwear. 4. When ordinarily upon ſuch and ſuch occaſions, the Lords Name is uſed in irreverent, and unwarrantable exclamations; as, O

Lord

Lord, O God, what is this, or that, &c. I hope in God, or trust in God to see such a thing, &c. And possibly sometimes in passion. 5. When it is used in way of by-word, or of certain irreverent Prayers, when a person is troubled and grieved, and would expresse that passion at some thing that falleth out not desired; God help me, God save me, what is that? what mean ye? God forgive me, God blesse me, for Gods blessing do such a thing: If God will, in Gods strength, and I trust in God, &c. I shal do such and such a thing: for Gods sake do this or that, &c. 6. When it is used in meer complements, God keep you, God be with you, God bless you, &c. which with many, are too ordinarie complements. 7. When it is used lightlie, in way of asseveration and indirect swearing, God a bit, God have me, if it be so, &c. 8. When it is used a senseleesse and superstitious custome upon such and such particular occasions, as when men say, O, God be blessed, and *God bless*, at sternutation or neesing (which *Plinius* reporteth to have been used by Heathens, and particularlie by *Tyberius*, who was not none of the most Religious men) God be here, God be in this house, when one entereth into a house, or when the Clock striketh.

The 2. way (which is less gross, but more ordinarie) whereby we fail in reference to this Command, is in lawful & necessarie duties of worship, by sinful & unprofitable discharging of these; whereby the Name of God is often taken in vain, & his holiness which he loveth, prophaned: this fault and failing is two wayes fallen into.

1. In respect of the manner of going about such Ordinances or Duties of Worship, 1. When the Lord is not sanctified in them, nor the rule and manner prescribed by Him, kept. This way, sinned *Nadab*, and *Abihu*, *Lev.* 10 by their offering of strange fire. The Lord complaineth of *Israel* as guilty of this, *Isa.* 29. 13. compared with *Matth.* 15, 8. 9. While *they drew near with their lips, and their hearts were far away, they worship me in vain*, saith the Lord, *teaching for Doctrines the Commandments of men.* 2. When men use not such ordinances, & perform not such duties profitably, when prayer, reading of the Scripture, Sacrament, Sermons, &c. want their native fruit, then his Name is taken in vain, & in that respect his ordinances frustrated and made, as if they had not been used or performed, so 2 *Cor.* 6. 1. To *receive the Grace of God in vain*, is to misse or let go the benefit of it, & to frustrate and disappoint our selves of the native end and use of it: This is the first way in respect of which our duties are in vain as to God, so as he will not regard them.

The second way is as to our selves, and here again we may con-

ſider the taking of the Lords Name in vain, in Ordinances and duties two wayes, either, 1. Simply, where their is no honeſty at all in them, nor fruit from them, but meer Hypocriſie, or at leaſt Hypocriſie in ſuch particular Acts. Or, 2. When it is comparative, that is, though there may be ſome reality and fruit, yet conſidering what it ſhould be; yea, conſidering what means the perſon hath, there is a great defect as to that which ſhould and might have been: thus were the *Hebrews* challenged, *Heb.* 5. 12. not that they were altogether fruitleſſe, but that they were not ſo fruitful as under, and by ſuch means they might have been, & that therefore they had in a great part uſed them, and received them in vain: This may and often doth befal even thoſe who have ſome meaſure of ſincerity, yet fall farr ſhort of what they might have attained of the knowledge of God, &c. of other bleſſed fruits, by the right improvement of the means they had.

We may add a third way how his Name is taken in vain, and that in reſpect of it ſelf, or of the ordinance or duty; what indeed it is, and in reſpect of what it appeareth to be, when the ſhew is much more than the ſubſtance; and when the ſinceritie and reality, and inward Reverence and eſteem of our heart, in nameing God, keepeth no juſt proportion with the words of our mouth, and our large external profeſſion. Thus did the Phariſees, and thus do all Hypocrites take and bear Gods Name in vain, not being at all anſwerable to what they ſeem to be; this may be alſo in others comparatively, in reſpect, 1. Of the Law. 2. In reſpect of the means we have. 3. In reſpect of our profeſſion.

That our Conviction may be the clearer, let us ſee what belongeth to the right going about of duty, or to the ſuitable mentioning of the Lords Name, the want whereof, or any part thereof maketh us more or leſſe guilty of taking it in vain. 1. Then there is a neceſſity that we propoſe a good and right end, and aim ſingly at it; for if all things ſhould be done to Gods glory, this of the Nameing of the Lord ſhould be in a ſpecial manner ſo: This is a mans call to Pray, Preach, Hear, &c. to wit, the concernment of Gods Name, that is, 1. That God may be honoured. 2. That we our ſelves, or others may be edified. 3. That a Command may be obeyed in the Conſcience of Duty. Thoſe then who adventure to profeſſe or name God, or to go about any ordinance, ſeeking themſelves, and not the Lord, as is ſuppoſed men may do, 2 *Cor.* 4. 5, 2. out of envy, as they did of whom *Paul* ſpeaketh, *Phil.* 1. 15, 16. 3. To be honoured of men, as the *Phariſees* deſigned by their long prayers. 4. For the fashion, or out of meer cuſtome. 5. For making peace with

God; by mentioning his Name ſo often in Ordinances, miſ-regarding and taking no notice of the Mediator in the mean time: theſe I ſay and ſuch like will meet with that ſad word, *In vain do ye worship me.*

2. There is a neceſſitie of a good principle in nameing the Lord (to ſpeak ſo) both of a Moral and Phyſical principale: the Moral, is Conſcience, and not Cuſtome, which falleth in with the end, the Phyſical is the Holie Ghoſt, 1 *Cor.* 12. 3. *No man calleth Jeſus Lord; but by the Holy Ghoſt.* 2. A renewed heart, thus Duties muſt be done with the ſpirit, as well as with the underſtanding. 3. Sincerity, as to the exerciſe even of the natural faculties: Thus what ever unrenewed men ſpeak in Duty, without the Spirits influence and exerciſe of grace, they make themſelves guilty in it; and, when they ſay, what in ſincerity they think not.

3. It is neceſſarie that that principle act in the right manner, that is, 1. Sincerely, *Josh.* 24. 14. 2. In fear and reverence, *Eccl.* 5. 1. 2: 3. With faith and reſpect to Jeſus Chriſt, *Heb.* 11. 6. 4. With judgement and underſtanding. To ſpeak of Him, not knowing what we ſay, or to whom we ſpeak, wrongeth him: Thus ignorant, paſſionate, rash, irreverent & inadvertent mentioning of God, or medling with any Ordinance or Duty, wrongeth him, and is a bringing of vain oblations, which he expreſly forbiddeth *Iſa.* 1. 13.

4. When ever we make mention of God, we ſhould ſtudy to be in caſe to mention him as ours, as our God and Father in Chriſt, in all Ordinances and Duties, that is, 1. Taking up our natural diſtance: 2. Looking to Chriſt for removing of it. 3. Reſting on him, and making uſe of him for that end. 4. Delighting in the mentioning of God as ours. 5. With thankſgiving and bleſſing, when ever he is named, as the Apoſtle often doth.

5. It is required in reſpect of the uſe, fruit, & effect, that ſomething which is profitable may remain & ſtick with us, according to the Nature of the Dutie which is gone about, or the way of mentioning God, ſuch as ſome conviction and teſtimony of the Conſcience: 1. That Gods honour; 2. The Edification of others in way of Inſtruction, or Conviction, or of Reproof, or of Comfort. &c. 3. My own edification & ſpiritual advantage, or, 4. My own exoneration and peace, as to the performance of ſuch a dutie, wherein ſome meaſure of ſingleneſs aimed at & endeavoured; & as there is a miſſing of any of theſe, Repentance ſhould be exerciſed, & faith for pardon, ſome fruit, ſome ſenſe, ſome leſſon, ſome diſcoveries, ſome convictions, &c. would be ſought after to remain. When theſe or any of theſe (if all the reſt

of them can be altogether without one) are wanting, this Command is simply broken; if in part they be wanting, it is comparatively more or less broken.

Let us then take a view in particulars. 1. Look to our profession, Oh! what emptiness is there, much more appearance and shew, than reality and substance? yea, what desiring to seem something, rather than to be? if our professions (who are least in them) were mett and measured by our reality, O how lamentably vast a disproportion would be found? the one would be quickly found much broader and longer than the other, the outter-half much bagged as it were, being a great deal larger than the inner, even where there is most sincerity and reality.

2. Look through publick Duties, if there be not much taking of Gods Name in vain, in hearing, praying, praising, using the Sacraments, &c. and if so, O what a Libell might be drawn up against us from every Sabbath, Prayer, Sermon, &c. whereof we often cannot tell what fruit remaineth, except it be sin, guilt, and hardness, and therefore doubtless his Name is much taken in vain in them.

3. Look through private duties in families, Reading, Praying, Singing, Conferring Catechising, saying Grace, or seeking a Blessing, and giving thanks at Table; how little regard is often had to the Name of the Lord in these? and how little care and pains is taken to walk by the former rules in them?

4. Look through secret duties, betwixt God and you, how ye pray in secret before God: ah! often so, as ye would be ashamed to pray before men; how do ye Read, Medirate, &c. in secret? how do ye joyn in Prayer with others? which in some respect is secret: God knoweth how poorly we acquit our selves in these ordinarily, and how much we take his Name in vain in them.

5. Look through occasional duties, wherein ye have occasion to make mention of God with, or to others, as when upon any Emergent of Providence, we will say, It is Gods will, God hath done it, God is good and merciful, &c. or in any particular duty of Christian Communion, in instructing, comforting, admonishing, or convincing of others, or debating with them; how often, when the Scripture, and the Name of God will be in our mouths, in these, and the matter of debate may fall to be some of his Ordinances, will there be but very little reverence and respect to God in our hearts?

6. Consider how this sin of taking his Name in vain is fallen in by writing, not only when Treatises are written, but almost in every Epistle or Letter, there will be found some prayer or wish, for fashion-sake, where there is but little Conscience made to have the heart

joyning in it) how much irreverent uſing of the Scripture and of Gods Name, is therein uſing of Letters, particularly of Burial Letters, thus. It hath pleaſed the Lord it hath ſeemed good to God, it hath pleaſed God or the Almighty, &c. I am not condemning the thing ſimply, but our way of doing it.

7. Look through accidental mentionings of God (if we may ſay ſo) in ſalutations, God ſave you, God be with you, In prayers for Children, evidencing rather our fondneſs on them thereby, than our love and reverence to the Name of God; for ſuch as are in any preſent hazard, God ſave; for any favour, courteſie or complement, God bleſſe: theſe are good (as the Apoſtle ſaith of the Law) if uſed lawfully, but they are often ſinfully, raſhly, ignorantly, yea, prophanely abuſed, we having often more reſpect to them we ſpeak unto, than unto God. I would not condemn the uſe of them being duties, but exhort you to gard againſt the abuſe, and to uſe a grave, reverent underſtanding, and ſenſible way of expreſſing of them, or of any thing like them.

8. Conſider narrations of Scripture-ſtories or other ſtories, queſtions, tales, &c. wherein the Name of God is mentioned, and poſſibly when we tell them, to make a ſport of them, and to make merry with them: How often is his bleſſed Name taken in vain in them? certainly, the mentioning of his Name were often better forborn, than ſo irreverently uſed.

9. Conſider the uſurping of Gods Attributes, or of an intereſt in him, raſhly, as when men confidently, yet without all warrant, aſſert God is mine, I truſt in his mercy, ſweet Chriſt my Saviour, my Mediator, Ah! how often is this, which is the very Crown of grace, to wit, in Gods doing good and ſhewing mercy, abuſed and prophaned moſt ſinfully and ſhamefully!

There is one particular, which yet remaineth to be ſpoken of on this Third Command, which concerneth Lots, Omens, Superſtitious Obſervations, and ſuch like, whereby the Name of God is wronged, in being not only ſlighted, contemned and taken in vain in theſe events (which yet are guided by Him) but the Diſpoſal of things, which is due to God, is denyed to Him, and Attributed to Chance, Luck, Fortune, and ſuch like.

We ſhall then: 1. Shew what *Lotting* or *Lottery* is. 2. How it concerneth this Command. 3. Diſtinguiſh Lots, into ſeveral ſorts. 4. Shew what are Lawful, and when they are Lawful. 5. What are unlawful.

A *Lot* or *Lotting* is, The Committing, of the Deciſion of ſomething, in an Immediate way to Divine Providence, without the

Interveening Causalties, or Influences of any second Cause, to sway in that Decision: so that when the thing falleth out, and is decided, there can be no Reason given, Why it is so on Mens part, but that the Lord was pleased to dispose: As it was in that instance of Lotting, about the Election of the Twelfth Apostle, in *Judas* his Room, *Acts* 1. So from *Prov.* 16. 33. It's clear that, that is a Lot *Whereof the whole disposal is of God*: And therefore it is said, *Chap.* 18. 18. *to cause Contentions to cease, and to part betwixt the Mighty*; Because none can quarrel, concerning that which man hath no hand in.

A *Lot* may be many ways appointed, either by the Throw of a Dice, or the like; or by some other mean putting difference betwixt one and other; even as men shall appoint: as when it is; By what beast they shall first see, by what saying, or by what book they shall first hear, or look on, *&c.* Only we think, Lots differ from Omens, or Superstitious Observations, thus: 1. Lots are to decide betwixt two; the other, are Collections, which one may make concerning himself. 2. Lots follow on some appointment that is mutual and are free; the other may be other-wayes.

That Lots in the use of them, concern this Command; these things will make it out several wayes. 1. That which putteth God to it, and in an immediate way, concerneth this Command, especially; I mean, whatever putteth him to declare his mind, or reveal himself; that putteth him to it, and is a special Implicite Invocating of him: But Lots or Lotting, putteth him to it, in an immediate way; For, 1. None other can dispose of them but he, *Proverbs*, 16. 33. 2. What is discovered by those Lots, is either God's mind or the Devils, or is by Chance; but it cannot be any of the latter two, therefore it is the First. 3. It is the putting him to it, more than he is by Prayer: Because, 1. It is by an extraordinary way, and often added to Prayer. 2. It is for the manifesting of a secret Decree: For by it, we are to understand, what God has appointed, and Eternally decreed, concerning such an event. Hence it is, that in Scripture, Prayer is so often, if not alwayes joyned with it: and therefore it must in a special manner belong to this Command: Yea, if God be slighted in it, he is wronged: if acknowledged according to his interest, he is in a special manner concerned, where he wholly ordereth the thing.

2. It is either a mean, appointed by him to understand his mind or not: if appointed by him, then it is in so far his Ordinance and his Name is concerned in it: if not, then it is abused.

3. The

3. The medling with God's Secret or with his Will, or way of revealing it in his Providence, must belong to this Command; but this especially, meddleth with all these: Therefore. &c.

4. That which cannot be gone about, but the Name of the Lord, is either wronged or honoured, in it; must necessarilie belong to this Command, for that is the scope of it: But none can Lot without either depending on God, for the ordering of, and acknowledging of Him in it, when it is done; and so without honouring him, or neglecting him and so taking his Name in vain. 1. By miskenning his Providence, and thinking to get that decided some other way. 2. By irreverent going about it. 3. By attributing it to some other thing. 4. By not acknowledging God in it, nor submitting to it, when done so. So then, these three wayes men fail, and take God's Name in vain. 1. Before the Lot. 2. In the time of it. 3. After it is past.

Lots, are ordinarily divided into three sorts. 1. *Divine*, which are from extraordinarie Warrants. 2. *Devilish*, wherein the Devil is either Invocated, or, in Circumstances, the Decision is put to him', and guided by him. 3. *Humane*, which are ordinarily gone about amongst men.

Again, They are divided, 1. In *Divinatory*. 2. *Consultatory*, whereby men finde out some-what that is Secret, as *Saul* found out *Jonathan*; or are led to some Duty. 3. *Divisory*, By such the Land of *Canaan* was divided, *Joshua*, 13. 6. 4. *Lusory*, or for Play: This to division is large & comprehensive, & hath several steps, according to the weight of the things, as they are greater or smaller, or indifferent.

Concerning them we say; That all Consultatory, and Divinatory Lots, except by an Extraordinary warrant, are unlawful & a Tempting of God, who has now given us other wayes and means, to direct us in what is meet for us to do.

2. Concerning those Devilish Lots, there is no Question of the Abominableness of them; such as fore-telling of Fortunes, Horo-Scopes, or Death; the finding of things lost, by nameing all suspected Persons, turning the Riddle, &c.

Yet 3. We dare not condemn all Divisory Lots, if rightly gone about.

Because, they are frequently made use of, in the Scripture, *Joshua*, 7. 13, 14. and 15. &c. *Acts*, 1. Yea they seem to be, from the Light of Nature, *Jona*, 1. 2. The use of them, is Moral and perpetual, *Prov.* 18. 18. To cause Contentions to cease, and to part between the Mighty. 3. When they are rightly gone about, they are a Honouring of God, and are a Manifest acknow-

ledging of his Providence. I say, Rightly gone about: Where, 1. The matter should be weighty, or of some consequence; that is, It should either be weighty in it self; or it should be so by some consequence, or inconvenience; making a light thing, in it self weighty, otherwise it is (as Swearing is, in a matter of no moment) but a baffling of his Ordinance.

2. It should be necessary, that is a thing that without many inconveniences, cannot be in another way decided: otherwise to put God to reveal his mind, in an Extraordinary way, when there is an Ordinarie at hand, is a tempting of God; even as, to leap over a wall is, while there is an ordinarie passage to go thorow by.

3. It should be with a due Respect to God, acknowledging him, to be the Decisor, calling on his Name in the Use of it, and looking to him for the Decision, as we see almost in all Lottings, and even of those Heathens, *Jonah*, 1.

4. It should be gone about, in the right manner. 1. With Reverence, as if we were to hear God pronounce the sentence, & speak His Mind; as while *Saul* is a-taking, the People *stand before the Lord* 1 Sam. 10. 19, 21. 2. In the Faith that God guideth it, and so, without anxietie and fear. 3. In singleneſſe, committing it to Him, even in Heart as well as in Appearance; Abstaining from all Fraud or Tricks, or any thing which may have Influence, as a second cause, to mar or caſt the Decision; this were a High way of mocking God, to put the Decision to Him, and yet to endeavour to give the answer our selves.

Lastlie, After the Lot, there should be a Reverent acknowledging of God's Mind, without fretting or grumbling, and a chearful submitting to it, as we see in all the Cases instanced in Scripture. These Rules being observed, we think that for dividing of Stations or Charges: or of Portions, which cannot be otherwise done, without Offence or Perjudice Lots may be used.

Yet, I would say these fewe things, for Caution here: 1. Ye should not in petty things use them, when the matter is of no value at all, or of very small value: so that ye are indifferent, how it falls out: Or when it is not of that weight, that ye would give an Oath in it: but rather quit it, (and there would be here a Proportion kept,) ye should rather in such a Case hazard some Losse, than put it to a Lot, out of that Reverence ye owe to God's Name: All the Cases in Scripture are weighty: In your Ordinarie Merchandize, I desire you to remember this;

2. Ye should not fail to use your Reason, and Honest skill, more in Sharings and Divisions, for preventing of a Lot. Folks some-

times, betake themselves to these for ease, when yet their Reason, rightly made use of, might bring to a satisfying Decision. God hath not given Reason to man in vain, or for nought: when Reason then may do it, essay it, and forbear a Lot.

3. Let it be in such a matter, and so used, as ye may seek God in it, and in-call His Name by prayer: to Lote in a thing, that folks will not, or dare not pray in, agreeth not with Scripture examples, nor with that tenderness which a Believer should have at such a time: It should then be in a thing respecting a Promise.

On the contrary, we may see how men fail here, 1. In weightie things, by not keeping the right manner before the *Lot*, in the time of it, & after it is past, when it endeth not strife. 2. In trivial things, by making this too Customarie; so that folk use the *Lot* almost in every thing, making that which is extraordinarie to become ordinarie, contrarie to the nature thereof. It is an ultimate Judge and Decider, even as an Oath is for ending all Controversies: it is like unto *Moses* (as one saith,) the great matters should be reserved to it; yea it is greater than *Moses*, its God himself, thus in His Providence passing a Decision; the lesser things would be otherwise decided.

3. We may gather from what is said, what is to be thought of such Games and Pastimes as run on Lotterie (having that for the very foundation of them) and have an immediate dependence on Providence for the issue of them.

1. That they are *Lottery* cannot be denyed, for they have all that is in lotting; there is in them a putting of things to a doubtful event as to us; and that event is guided either by God, or by some other, and which-ever of the two, we say, it will be a breach of this Command; so trivially for our pleasur to take the Name of God in vain, as many formallie do, for none can tell, how such a thing will come to pass by any reason.

2. That to do so, or to use a Lot in this case is a sin, may also be made out clearly. 1. Because it is against the end of Lots, which is to divide or decide where there is controversie, and so it interverteth their end, & becometh sinful; even as Swearing where no Controversie is, is a sin. 2. There is either no necessitie at all to take that way, or there is but a made-necessity of our own, it must therefore be a tempting of God: as suppose this to be the end of Lotting to know in the upshot whether so much Money should belong to you, or to me; no doubt that point of right to whom the Money belongeth, may be decided as well at the entry: therefore this way of decision is in vain.

3. That Lotting which hath in it no reverence to God, but

baſſleth his Name; nor is conſiſtent with the right manner of *Lotting*, cannot be lawful: but this is ſuch: for it is not only, *de facto* contrary to the former Rules, but in its own nature is inconſiſtent with them: this is clear, 1. From the great frequency of *Lotting* in theſe games. 2. In the little dependence on God for the event that is in them: and indeed a ſpiritual frame of dependence on him, cannot well, if at all conſiſt with them. 3. From its inconſiſtency with ſerious Prayer: what! can or dare men pray in earneſt for Gods guiding in theſe things, in every throw of the Dice, or ſhuffling of the Cards? or in faith expect ſtill the revealing of his Decree that way? or when it is done and paſt, can they ſuitably acknowledge him in it? Men dar not look ſo ſeriouſly on theſe things, yea they know they dare not.

4. That way of *Lotting* which cannot but occaſion the wronging of the Name of the Lord, and his providence, cannot be right: but this is ſuch: for we muſt ſay, that either Gods hand is not at all in ſuch things, and ſo we deny his providence: or we muſt ſay that he may be put to it by this common and coarſe way, & that in our ſport, and for our pleaſure in his immediate providence to declare his mind: which is a notable Baffling (to ſay ſo) & Prophanation of his Name: hence it is, that men ſo often ſwear, Curſe, Fret, and exclaim in in theſe Games at Cards, Dice, *&c.* (wherein chance, luck, fortune, are ſo much looked to, and in a manner defied) and altogether overlook and miſ-regard the Majeſty of God, as if he had no providence at all in ſuch things.

5. What is done without warrant of either Scripture-precept or practice, cannot be done in Faith: Now there can be no ſuch warrant drawn from Scripture for ſuch playes or games, the very foundation whereof is *Lottery*, & not only accidentally & rarely incident to them, as may be on the matter to other lawful Recreations, if that can be called *Lottery* at all, which is rather an undeſigned, unexpected ſurprizing Incident of Providence: whereas in the other, the deciſion by a *Lot* is deſigned, waited for, and all along the game reſeared unto and hung upon: yea it is inſuitable and inconſiſtent with the Scripture-way of uſing *Lots*, which is always in moſt grave and important things: but this way of uſing them is manifeſtly to abuſe them.

6. That which hath a native tendency to make any Ordinance of God Vile and Contemptible, cannot be warrantable; Now that *Lotting* in theſe Games hath ſuch a tendency to make the Ordinance of a *Lot*, and of Prayer, which ſhould at leaſt be joined with it Contemptible; is obvious to any ſerious and impartial conſiderer of

it, neither can it in Reason be thought that, That which is in so Sacred a manner, and with Prayer to God, to be gone about in one thing, and is by Him appointed for such an end as an Oath is; can Warrantably be used in a manner, and for ends so vastly different from the former in another thing.

7. If *Lots* belong at all to this Command, then these Lotting-games are unlawful: for they cannot with any Religious Reason be supposed to be commanded in it, and therefore they must be forbidden. And if in trivial things *Lots* may be unlawful, much more in such Games which end not Strife and Contentions, but often and ordinarily begin them, and bring them to a height: and therefore do the ancients declaim against this as a sacrificing to devils, and invented by Idolaters.

If it be said here, That these things are thought but very little of by men: *Answ.* It is true, and no great wonder: for most men use but to think little of the breach of this command, yet are their breaches sinful notwithstanding: as many take Gods Name in their mouth lightly, and think but little of it, and yet that maketh not their doing so, cease to be a sin. God hath added this certification here the more peremptorly for that very end, that men may not think little, or lightly of the very least breach of this command (to let pass more gross breaches of it.)

If it be further objected here, Why may not such Playes or Games be used as well as other playes, wherein sometimes chance or fortune (as they call it) will cast the ballance? *Answ.* 1. Though in those other, Chance may now and then occasionally occur, yet that is but accidental: these are simply, or at least mostly guided by *Lotting*, and immediate providences, and cannot be prevented or made to be otherwayes by the best art and skill of men. 2. In these other Games there is an intervention of second causes, and an use of mens parts, Natural and Moral, for obtaining such an end ultimat (in some respect) and immediate: as for example, when men strike a Ball with a Club, or throw a Boul to a hole, they are guided therein rationally, as they are in coming down a Stair: and they act therein, as in other things by second causes and use of means, whether of Body or mind: but in these *Lotting*-Games it is not so, for all is cast and hung upon extraordinary providence, even as if a man, who cannot, would betake himself to swimming in, or walking upon the Water, when an other betaketh himself to a Bridge or to a Boat.

In Summe: As *Lots* and Oaths are much for one end, to wit, the ending of Controversie and Strife, *Heb.* 6. 16. *Prov.* 18. 18. So ought the same Rules almost to be observed in them both. Then

1. Before the Lot, we should look to and follow Gods call, and depend on him in it. 2. In the time of Lotting, we should act reverentlie. 3. After the Lot we should reverence the Lord, and submit to the event of it as to his mind, even though our frame has not been so right: As an Oath bindeth when taken in lawful matter, though there hath been Rashness as to the manner, by virtue of Gods Name which is interposed: So do Lots, because, however we be as to our frame, it is He who decideth as to the event: therefore ought that decision to be looked on as most Sacred: God having thought good, beside the general rules in his Word to give evidence of his mind by Lots, as to some particular events: and though these Games at Dice or Cards may in the compleat frame of them require some skill, how to manage such throws or such particular Cards when a man hath gotten them: yet that, that throw is such, casting up so many blacks and no more, that such a man hath such Cards and no other, that it meerly by immediate providence, and so must of necessity be a Lot: or it is by some other means which would (if alsaid) wrong God also very much: and though skill may possibly influence the event as to the upshot of the Game, yet in these throwings or shufflings there is no skill, or if there be any thing that is accounted Art or Skill, it is but deceit, seeing the scope is by these to leave it to providence in it's Decision.

This Doctrine concerning such Games, was the Doctrine of the Ancients, who did vehemently inveigh against this sort of *Lottery*, see *Cyprian de Aleatoribus*, who fathereth it on *Babulus* and calleth it the snare of the Devil, and compareth it with Idolatry, so *Ambrose de Tobia*, pag. 590. It was also in some Councils condemned, *Can. Apost. Canon* 42. *Con. Trull. Canon* 50.

This hath been the constant ordinarie Judgement of Protestant Writers on this Command, and some of them have written peculiar Treatises to this purpose, particularly *Downam*, wherein he proveth that such *Lottery* is unlawful in it self, and most prejudicial to men, this is likewise the Doctrine of the School-men, though none of the most rigid Casuists, yea it is the doctrine of our own Church, these being as unlawful Games condemned of old: and of late, to wit, *Anno* 1638. by the General Assembly of *Glasgow*, according to a former Act of an Assembly held at *Edinburgh*, *Anno* 1596.

Lastly, Consider for scarring from such Games, these two things 1. The contrary events) that follow most ordinarily on such *Lottery*:) Strifes and Contentions are occasioned, if not caused by them, which are ended by the other, so very different are the events. 2. Consider that most men, who use them fall often into

grosse Prophaning of Gods Name, or into high passions at best.

An *Omen*, or Sign, or Token is, When men propose to and resolve with themselves, that if they meet with such and such a thing they will construct so and so of it, or when they seek it from God for that end; Thus *Abraham's* Servant did at the Well, seek to know the mind of the Lord, and accordingly drew Conclusions about it, concerning a Wife to his Master's Son, *Gen.* 24. So did *Jonathan* about his Assaulting of the *Philistines*, 1 *Sam.* 14. So likewise did *Gideon* about his success against the *Midianites*, Judg. 6. And *Mary* for confirmation of her Faith concerning what was told her by the Angel, *Luke* 1. 34. This is still to be understood as to some particular fact or event, and not in a common Tract, or for the Determination of a general Truth; as for example, *Mary* believed that Christ was to be born, but knew not that she was to be His Mother; *Zacharias John* the *Baptists* father, did (it seemeth) doubt of Gods power, or of the event of Truth of what was told to him; and therefore he sinned in seeking a sign when the other did not; The *Philistines* sinned most grosly, when they sent back the Ark and did hang the Decision of that question, whether their Plagues came from the hand of God, or by chance, upon the motion of the Kine? 1 *Sam.* 6. And it is alwayes a sinful tempting of God, when men out of Curiosity from unbelief, or needlesly, put Him to give a sign that they may thereby know his Power, will or Wisdom.

An *Observation* is, when we gather such a thing from such a providence that occurreth without any fore-casting of ours, or determining with our selves before hand about it, being a meerly surprising unexpected Emergent: we shall only say in general concerning *Omens* and *Observations*, that when they agree not with the Word, and our Duty revealed and injoyned therein, they are not to be adventured on nor regarded, but utterly slighted, because then certainly they degenerate and become extravagant; neither are the examples of such who being led by an extraordinary Spirit have used them, to be followed by others who have not the same Spirit; doubtless it is safe for us to take heed to the more sure Word of Prophecy, and to follow the unerring Rule of the Word of God, and not extraordinary examples for which we have no warrant.

Superstitious Observations are not so much about daily occurring Providences, which all are obliged piously to mark and improve to the best spiritual advantage, and in the careful marking and suitable improving whereof, there lyeth a special piece of spiritual Wisdom, more especially of such providences which

may, from the Lord, help either to confirm a man in his Duty, or Deter him from a sin or snare; as they are about some set and marked actions of Creatures, & these very fechleſs and silly too (though I deny not, but that simply they are providences also) which are reputed to be so many fixed Rules & Canons of natural wisdom, but really Instituted Spells or Freets, or the Devils Rudiments and Grammar, (to say so) to sink mens minds into *Atheism*. And *Observations* are alwayes Superstitious when we collect and conclude that such and such events evil or good, will happen to us, or befall us from such and such occurring works and passages of providence, for which no reason can be drawn either out of the word of God, or out of the course of nature; in a word, for which there is neither Scripture-warrant, nor can any natural cause or reason be assigned: as for instance, To think, is is unlucklie to meet such and such Persons first in the morning (which useth to be called an evil foot) for a Woman with-child to step over a *Hair-teather*, for folks to neese putting on their Shoes, for one to have Salt falling toward him on the Table the fear whereof maketh some to suffer no Salt to come to their Table) to have a *Hare* cross ones way, to burn in the right ear, to bleed some drops of Blood, &c. Again to think that it boadeth good luck for folks to have drink spilt on them, to finde old Iron, to burn on the left ear, to dream on such and such things, &c. There is a multitude of such Freets & Superstitious *Observations* which many retain still, & but few without some and free of all; a sin from which it is to be feared the Land hath never been thorowly purged, since it was *Pagan*; a sin very natural to men, and which hath amongst Christians its observeable Increase and Decrease according to the more or less free course and success of the Gospel; All Christians should abhor such Freets, as smelling strong of much ignorance of God, of much *Atheism* and *Paganism*.

Of this sort, or very like them is, Folks meeting with such a word in such a Sermon, which may have some allusion, or seeming answerableneſse to a case, or particular, formerly dark or doubtful to them, which they take for clearing of them, or deciding of the thing without due examination thereof, according to the true meaning of the Scripture, & the Analogie of Faith: And their having such a place of Scripture brought to their mind, or at the first opening of the Bible cast up to them, which they look on as more befitting their condition, & that because so suggested & cast up, without pondering word the itself; and lay more weight on that word on that very account, for solving of such a doubt, and for clearing and determining them as

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to ſuch a thing, than on any other having the ſame Authority, and no leſs, and it may be much more ſuitableneſſe to the thing, without any further tender and ſerious ſcrutinie, as if that were a ſpecial and extraordinary Revelation of Gods mind to them there about; which is a moſt dangerous practice. And (as we diſcourſed before on the practical Breaches of the ſecond Command) is to make a Weerd or a Fortune-Book of the Book of God, which he never appointed for ſuch an end; again I ſay a moſt dangerous practice, and yet too frequently incident to ſome Religious Perſons, eſpecially in their trouble and difficuilty, where of ſome ſtupendious inſtances might be given, which would fright all from ever daring any more to adventure on ſuch a Practice not bottomed on the Word it ſelf, which God hath certainly given to his people to be uſed by them with Chriſtian prudence, according to its own principles, and not to be lotted with, or to have their ſtate or condition, or the deciſion of what they are dark or doubtful about, at hap-hazard caſt on it, according to their own groundleſs fancies and imaginations.

We come now to the threatning or certification wherewith this Command is preſſed, *The Lord will not hold him guiltleſs that taketh His Name in vain.* In which, three things are contained: 1. The Fearfulneſs and terribleneſs of the judgement and Punishment, whereby the Lord will avenge the breach of this Command. 2. The Extent of it, as to every perticular individual perſon found guilty, *the Lord will not hold him guiltleſs*, Him, who-ever he be, what-ever he be; if there were but one, he ſhall not eſcape; and if there be many, not one of them ſhall be miſſed or paſſed-by in this reckoning. 3. There is the Peremptorineſs and infallible certainty of it, God will not be diſſwaded from it, nor will he alter this Sentence, but it muſt and ſhall ſtand againſt him.

The punishment is implyed in that, *Not to be holden guiltleſs*, wherein there is more contained than is expreſſed, implying theſe Three: 1. That he ſhall not be forgiven nor abſolved, and ſo ſhall never enjoy God's favour and friendship, which no man, who hath ſinned, can without pardon, enjoy; thus the Judgment is negatively to be underſtood, He ſhall never enter into Heaven, nor ſee the Face of God, if he Repent not. 2. Poſitively, it implyeth that he ſhall be found guilty; and ſhall be dealt with as a guilty perſon, that he ſhall be eternally condemned, ſhut out from God's preſence, and caſt into Hell to be there tormented for ever and ever. 3. Eminently it implyeth a very high degree of punishment, that the degree ſhall be eminent,

and

and that in respect of other sins, this sin shall have a peculiar weight added unto its Curse, and be ranked amongst those sins which shall be in the justice of God most severely punished; a particular instance and proof whereof, is in Hypocrites, whose Judgement shall be in Hell amongest the forest; the Hypocrites portion of wrath will be a large portion.

The Peremptorinesse is implyed in these words, *The Lord will not hold him guiltlesse, the Lord will not*, &c. which implyeth, 1. That sinners shall be reckoned with, and Judged for sin; in which reckoning this sin shall be especially taken notice of. 2. That all Sinners shall be summoned to appear before the Judgement-Seat and Tribunal of God, and have their particular Libel and Accusations of their particular sins, wherein this sin shall be particularly taken notice of, as a main Article: 3. That there shall be a Sentence and Doom passed upon the Guilty, and that whosoever shall be found guilty of this sin, shall finde Divine Justice severaly passing Sentence upon them. 4. That there shall be a holy rigid execution of that Sentence without mercy, by a high degree of wrath upon all who shall be so Sentenced.

If any ask, How this Threatning is to be understood? for *Answ.* We should distinguish betwixt such, who repenting for it, do by Faith in Christ make peace with God, and others who continue in it without Repentance: & so say, 1. That it is not to be understood as if the breach of this Command were declared to be simply unpardonable to any who shall be guilty of it; for that is neither consistent with the grounds of the Gospel, nor with experience, whereby it is found that grace often extendeth it self to the pardoning even of such. 2. But that it is in it self a sin most hateful to God, & a sin that bringeth great wrath on all that are guilty of it, & shal be found to be so, before his Judgement Seat. 3. It sayeth that all who are guilty of it, while their peace is not made with God through Jesus Christ, yea in some respect thereafter, should look on themselves as thus highly guilty: & that all who are not pardoned, should account themselves to be lyable to this stroke of wrath, & to be under this Sentence of the Law that standeth particularly pronounced against them. 4. It sayeth, That men do by this sin, exceedingly hazard their eternal Salvation, and that their Repentance is rare, and so likewise their Pardon: it being found in experience, that men, habituated to this sin of taking God's Name in vain, do but seldom get Repentance. 5. That when Repentance cometh, and is given, such as are guilty of it, will be in an especial manner challenged for it, and it

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sound to be in a high degree bitter unto them in all their after-reflections upon it. 6. That it will very readily have much influence in marring a mans peace, and obstructing the intimation of God's favour, and the joy of his Salvation, even when it is pardoned; as we see in *David*, who made the Name of God to be Blasphemed, and was therefore put, *Psal.* 51. to cry and cry again for the joy of God's Salvation; for removing (amongst other reasons) of that scandal. And withall, it bringeth on temporal Judgements as it did on David. 2. Sam. 12. 7. That when it is pardoned, it will in the sad remembrance of it, make them loath themselves, and walk humbly, sofully, and in the bitterness of their souls; and withall, to think much of, and to magnifie, and wonder at Grace that did ever pardon such Sinners, as it did *Paul* who lotheth himself, and highly exalteth Grace on this account, That it pardoned him who was a *Blasphemer*. As for such who never betake themselves for pardon, nor obtain mercy, it has these effects; 1. It maketh their Conscience lyable to the sore & grievous challenge of this sin, and to the plain & sharp threatning that is pronounced against it, which being despised, and God himself much wronged thereby, cannot but bite, nay, gnaw the Conscience so much the more. 2. Justice hath a clear ground to proceed upon against them, not only as Sinners in general, but as guilty of this sin in particular, and so because of it, in a special manner liable to wrath. 3. An eminent degree of wrath in Hell; for as there are different degrees of torment in Hell, so this sin, no doubt, will make those who are guilty of it, share of that torment in a high degree. 4. That it further hardeneth and incapacitateth for pardon (though not simply) the persons that are guilty of it.

If it be asked, Why this sin is so threatned and punished even beyound other sins?

Answ. Because it is accompanied with the most hainous Aggravations, and so draweth on the greatest guilt; As, 1. It is a sin immediately against God himself, and is not, as sins of the second Table, nay not as other particular sins of the first Table, whereby men divert from God to Idolatry, giving to Idols what is His due, or turn their back on Him, or slight His commanded Worship, as in the first, second, and fourth Commands; but this doth immediately and directly, and by commission terminate on God himself most daringly and presumptuously, as it were baiting and affronting him who has made himself known by His Name. 2. It is the fruit sign, or symptome, yea and cause of the most gross Atheism in the heart, & enmity against God;

for it is his Enemies property *to take his Name in vain*, Psal. 139. 20. It cannot be in the heighth, but where *Atheism* is, and the awe of God is not; and where there is much of it, there is proportionably much Atheism; it speaketh forth plainly, that there is no right knowledge or faith of his Greatness, Holiness, Power, Justice, &c. which would make men fear him, and stand in awe of him; hence ordinarily those who are gross in this, are otherwayes gross in many other things; for it fitteth and disposeth for Atheism, and it inureth and inhabituateth a man to contemn and despise God, whereas, on the contrary, if a man make conscience of any thing, it will be of this.

3. It is that which dishonoureth God most amongst others, and giveth them occasion to Blaspheme, as *David's* sin did, and as those false Prophets and Seducers with their followers are said to do, 2 Pet. 2. *verse* 1, 2. and where this prevaileth, all Religion is accounted, among such, but as a fancie and nothing, and therefore he will punish it severely.

4. It is often and most ordinarily the guilt of such as acknowledge God in profession, but in works deny him, and do not worship him as God: It is against light and convictions, yea, and professions of an interest in God; therefore, there is an Emphasis here, The Name of the *Lord thy God*.

5. It is not so of Infirmity, as other sins which pleasure, or profit may push men on to; there is ordinarily here none of these, but either simple Atheisme; or prophane custom that maketh it so much the worse, that it is customary.

The second reason why the Lord thus threatneth and punisheth that sin, is that he may thereby vindicate his own Holiness, and imprint the awe and terribleness of this great and dreadful Name *the Lord our God*, upon the hearts of all, it being one of the greatest benefits bestowed, or which can be bestowed upon men, to wit, the manifestation of the Name of God, when it cometh to be abused (being the abuse of the best thing, and so the greatest abuse) it is the more severely avenged, and thus one way or other the Lord will have his Holiness and Greatness known amongst all his Creatures; and therefore, whosoever shall think little of his Blessed and Holy Name here, and thereupon baffle and prophane it, God shall make them think more of it hereafter, when he riseth up to take vengeance,

3. He

3. He ſo threatneth and puniſheth it, becauſe men take a liberty and latitude in it, in formal praying, rash Swearing, Jeſtings, Writings, Tenents, Diſputes, Playes, by Lots, &c. and therefore he putteth the greater ſtamp of his indignation on it, either to reſtrain them from that liberty, or to make them ſmart for it; and men alſo but very ſeldom ſeverely puniſh it, therefore he himſelf will.

If any ſhould ask the cauſe, why men do ordinarily take ſo little notice of this Command, and ſo generally ſin againſt it? I confeſs it may be at the firſt wondred at, conſidering that it has ſuch peremptory threatnings, and is very often followed, even here in this world, and in the ſight of men, with ſhame and viſible judgements; and that there is ordinarily no profit, nor credit, nor any ſuch ſatisfaction to carnal luſts or pleaſures to tempt and puſh on to it, as are to other ſins; and that yet, notwithſtanding all this, men ſhould ſo frequently ſin this way, muſt be alſo as wonderful as it is abominable. But we may conceive it to proceed from theſe Cauſes.

1. Much Atheiſm, and the little heart-eſteem that there is of God and of his Majeſty, the little faith that there is of his dreadful Juſtice, and ſevere and peremptory execution of his threatnings; little of theſe within, maketh men careleſs to be watchful, and what wonder, if this break forth, when in his heart the man ſayeth, There is no God; then this followeth, as is clear, *Iſaiah* 37. in *Sennacherib*, who when once he ſaith, *Who is the Lord*, then he treadeth on his Name.

2. There is a natural pride and ſtout-heartedneſs in men againſt God, flowing from the former, whereby they ſet their mouth againſt God, and think it is a piece of bravery not to ſtand in awe of him; and (as *Goliah* did) to defie the living God, and to contemn and trample upon all Religion and Holineſs which appears ſooner and more clearly in nothing, than in ſtout words againſt the Lord, *Mal.* 3. 13. and in prophaning of his Name.

Hence it is to be obſerved, That where this ſin reigneth, there is either a height of deſperate ſecurity and ſtupid ſenſeleſneſs, or a devilish gallantrie in contemning God, and all Religion, all Prayer and other ſpiritual exerciſes as not becoming pretty men, or men of ſpirits: as if forſooth, topping with God, and bidding a defiance to the Almighty, were true knowledge, and the grand proof of a brave and gallant ſpirit, and of a prettie man: O! what a dreadful length is this that men are come?

to say in effect, Who is the Lord, that I should reverence his Name?

3. The Devil knowing well both these, taketh occasion to stir men up to it, and what by offering occasions of irritation to vent their passion, and what by habituating them to it from custome, and the example of others, whereby keeping them off some other sin which others may be guilty of, he is in God's righteous Judgment permitted to harden them in this.

4. There may be also something in the nature of this sin, because it doth not ordinarily wrong others externally, or because it may be in a truth, or in profession of duty, or in worship; or because it may be fallen into inadvertantly without forethought or deliberation; therefore the Devil hath the greater advantage to drive men on to it, if not by Swearing falsly, yet prophanelie & rashlie; if not by God, yet by some Creature; or if not so, yet by formal and fruitless discharging of duties, or by some other way; and because ordinarily there is no such evil that sticketh thereby to others, as to make them resent it, nor no ill meant to themselves, as they in their proud self-love, do conceit: therefore they are the lesse affraid of it before, and the less challenged for it afterward.

Let us make some use of all this in a few words. 1. Then see, and gravelie consider what sin this is, what wrath it deserveth, how far and how wide in its guilt it extendeth it self, and what severe reckoning will be for it? O then! what is your hazard, and what will be your sentence when this Judgement shall be set, & when the Judge cometh to pronunce it? tell me who of you will be able to purge your selves of this guilt? This Sentence may, and will one day make many of you to tremble, when the Lord will say, *Man thou tooke my Name in vain in such a Company, at such a Play and Sport, in such a Conteſt, in such an Oath, yea, in such a Prayer*, &c. Here is your Sentence, *I will not hold you guiltleſs, but guilty for this cauſe*. This, is the truth of God, if we believe his Word, yea, whether we believe it or not.

Let me therefore speak two words further to all of you, Old and Young, Godlie and Prophane, Rich and Poor, &c. O take more notice of this sin, & be more watchful against it, think more of it, and look more to every way it may be fallen into; & by all means studie to prevent it, fear to name *the great and dreadful Name of the Lord our God* irreverently; tremble when ye hear it named; and when ye read, hear, pray, or do any dutie, as ye would eschew this Curse and Threatning, and be found guiltless in the day of the Lord, eschew this sin of taking his Name in vain.

For helps to this, let me commend unto you, 1. A serious endea-

your to walk under the impreſſion of God's Greatneſſe, and to have your heart filled with his awe; if his fear be in the heart, there will be expreſſions of reverence to his Name in the mouth.

2. Believe, and be perſwaded of the reaſonie of this truth concerning the terribleneſſe of the reckoning for this ſin, and the fearful judgement that will certainlie follow it.

3. Uſe and mention his Name reverently in Prayer, Hearing, Conference, &c. For, habituating our ſelves to formalitie in ſuch duties, maketh way and narilie for more groſs violations of this Command; and ſtudie to be more affected even when narrativelie ye are telling ſomething wherein his Name is mentioned, than otherwiſe.

4. Tremble at this ſin, and ſuitablie reſent it, when ye hear it in others, be affected with it, and labour to make them ſo, that ye may thus train your ſelves to an abominating of that evil.

5. Let it never paſs in your ſelves, eſpeciallie, without ſome ſpecial grave animadverſion: Look back on all your life, and ſee if ye can remember when and where ye were groſſie guiltie; reflect on your worship, and obſerve omiſſions and defects, at leaſt in reſpect of what ye might have been at, and learn to lothe your ſelves for theſe, and to be in bitterneſs for them, eſpeciallie if the eſcapes have been more late and recent, let them not ſleep with you, leſt ye be hardned; and the Sentence ſtand in for e un epealed againſt you, what? will ye ſleep and this Word ſtand in the Bible on record as a Regiſtred Decree againſt you?

6. Seek for much of the Spirit, for none can call Jeſus, Lord, but by the Holie Ghoſt, 1 *Cor.* 12. 3.

7. Frequentlie and ſerioullie put up that Petition to the Lord, *Hallowed be thy Name.* Matth. 6 9.

The other word of Uſe is for what is paſt, I am ſure, if we could ſpeak of it, and here it rightlie, there is here that which might make us all to tremble, and evidence convincinglie to us our hazard, and the neceſſitie of Repentance and flying to Chriſt: Tell me Hearers, believe ye this Truth, that there is ſuch hazard from this guilt? tell me (if ye remember what we ſpoke in the opening of it) is there any of you that lyeth not under the ſtroak of it? If ſo, what will ye do? flye ye muſt to Chriſt, or lye ſtill; and can there be any ſecure lying ſtill for but one hour, under God's Curſe Drawn out? O ye Atheiſts, that never trembled at the Name of the Lord, and that can take a mouthful of it in your common diſcourſe, and ye who make it your by-word, and mock, or jeſt; ye, whom no Oaths can bind, and all ye Hypocrites; who turn the pretended honouring of the Name

of the Lord, and the ſanctifying of him in his Ordinances into a reſt prophaning of it; let me give you theſe two charges under certification of a third, 1. I charge you to Repent of this ſin, and to flye to Chriſt for obtaining Pardon; haſte, haſte, haſte, the Curſe is at the door, when the Sentence is paſt already; O ſleep not, till this be removed. 2. I charge you to abſtain from it in your ſeveral Relations, all ye Parents, Maſters, Magiſtrates, Church-Officers, School-Maſters and Teachers, I charge you to endeavour to prevent this ſin in your ſelves and others: It is ſad that the Children of many are brought up in it, the moſt part live in it, our Streets are more full of it than the Streets of Heathens: Advert to this charge, every ſoul: Or, 3. I charge you to appear before this great and dreadful God, who will not account any ſuch guiltleſs, and to anſwer to Him for it.

THE FOURTH COMMANDMENT.

EXOD. 20. Ver. 8, 9, 10, 11.

8. *Remember the Sabbath-day, to keep it holy:* 9. *Six dayes ſhalt thou labour, and do all thy Work.* 10. *But the Seventh day is the Sabbath of the Lord thy God; in it thou ſhalt not do any Work, Thou, nor thy Son, nor thy Daughter, thy Man-ſervant, nor thy Maid-ſervant, nor thy Cattel, nor thy Stranger that is within thy Gates.* 11. *For in Six dayes the Lord made Heaven and Earth, the Sea, and all that in them is, and reſted the ſeventh day; wherefore the Lord bleſſed the Sabbath, and hallowed it.*

THe Lord in his infinite Wiſdom and Goodneſs, hath ſo far conſulted mans Infirmity, as to ſum up his Duty in theſe Ten Commands, called *Ten words*, that thereby his darkneſs and dulneſs by ſin, might be helped by an eaſie abbreviation: The firſt Command therefore containeth mans dutie to God in immediat Worſhip, requiring that the only true God ſhould be worſhip'd: The 2. ſtinteth and limiteth men to that worſhip alone which he preſcribeth: The 3d. Commandeth Reverencing of him in all his Ordinances, and a reverent manner of going about them.

This Fourth pointeth out the Time which moſt ſolemnly the Lord will have ſet a-part for his Worſhip, that ſo He, who is both Lord

of

of us, and of our time, may shew what share he has reserved as a Tribute due to himself, who hath liberallie vouchafed on us the reſt, which time is not to be underſtood excluſively, as if he would have only that ſpent in worship (there being no excluſive determination of the frequency of exerciſes of worship, or duration of them in Scripture, that is to ſay, that they ſhall be ſo long and ſo often, and no longer, nor oftner) but that he will preciſely have this time as an acknowledgement from us, even as when he gave *Adam* the uſe of all the Trees in the Garden, he reſerved one; ſo when he giveth Six dayes to us, he keepeth a Seventh for himſelf.

This Command is placed in a manner betwixt the two Tables, becauſe it is a tranſition as it were from the one to the other, and containeth in it duties of immediate ſervice to God, and of charity towards men, and ſo in ſome ſort ſerveth to reconcile (if we may ſpeak ſo) the two Tables, and to knit them together, that ſo their harmony may be the more clearly ſeen: It is alſo more largely and fully ſet down for plurality and variety of expreſſions and words than any other in either of the Tables, yet hath it notwithſtanding, been in all times in a ſpecial manner aſſaulted and ſet upon, and endavours uſed to overturn it: Satan aiming ſometimes to darken the meaning of it, ſometimes to looſe from the ſtrict tye of obſerving it, and that not only by old *Sabbatrians*, *Anti-ſabbatarians*, and corrupt Schoolmen, but even by thoſe whom God hath made Orthodox in the main; And eſpecially by a Generation in theſe days, who having a hatred at all Ordinances, and at all the Commands of the Decalogue, yet do eſpecially vent it againſt this Command; becauſe in it is contained a main foundation of Godlineſs. As it is wonderfully great preſumption for men to aſſault and ſet upon God's Authority, even where he hath ſtrengthened himſelf (as it were) moſt, by more full explication, and more large and particular preſſing of duty, and forbidding of the contrary ſin, as he hath done in this Command, more than in any of all the reſt; So it will be neceſſary before we can ſpeak to the practical part of piety comprehended in it, concerning the ſanctification of the Chriſtian Sabbath, or Lord's day, either in the negative or poſitive part of it, to ſpeak doctrinally (for clearing of the precept) to theſe three.

1. Whether this Command be moral, and do oblige us in its Letters as other Commands do.

2. What is the particular morality of it, and the literal meaning of the words.

3. How our Lord's day ſtandeth in reference to this Command? and whether thereby the ſame ſanctification be required,

as to it, though its institution arise from another ground, than is required to the Seventh-day-Sabbath? Some what of all these must needs be spoken unto, and we begin to speak first of its morality, before we speak of its meaning, because all dependeth on this, both in Respect of exposition and practice; for if it be not moral and Perpetually binding, it's not necessary either to explicate it, or to study and presse the practice of it; but if it be found to be moral, though no doubt it concerneth us: and require the same moral sanctification of a day now, as it did before.

Our Assertion then, in Reference to this is, that, The duty of setting apart and sanctifying of a portion of time, as it is limited in the fourth Command, for God's Service as it recurreth, is moral and the obligation thereunto perpetual, even as in the duties of the other Commands: the obligation to this, being no more dissolved than those, though there may be difference in the degree of the obligation which they lay on in respect of the matter contained in them: My meaning in a Word, is that a day or one of seven is as necessary to be kept holy unto God now, (upon supposition of his determining the particular day as it is necessary to hold and keep up the worship prescribed by God: neither without sin can another day be put in the room of it, more than other worship can be substituted in the place of divinelie prescribed Worship: for the time is set and fixt by the Fourth Command (pointing at a solemne and chief time) as the worship it self is by the second.

For clearing of this, consider, 1. That we mean not here moral-natural, as if without any positive Law such a thing had been binding: no: but moral-positive, that is laid on by a Command which is standing unrepealed, and so bindeth by vertue of, the authority of the Law-giver, as several other commands and precepts do: as namelie, those concerning Sacraments, belonging to the second Command, and those concerning one Wife, and forbidden degrees of Marriage belonging to the Seventh: which being so often broken by many Saints, and dispensed with in some cases, cannot be thought to be moral-natural, since the Lord dispenseth not so in these, nor can it be though in reason, that his servants would have been ignorant of such a natural thing: It is then moral-positive that we mean, to wit, that which is binding by a positive Law.

2. Consider in this question, that there is a great difference betwixt these two, to say the Seventh-day-Sabbath which the Jews kept, is moral, and to say the Fourth Command is moral: the one may be, & is abolished, because another is brought in its roome: The other, to wit, the Command may stand, and doth stand, because

it ever morally to a Seventh day, but such a Seventh day as the Lord should successively shew or to be chosen by him; and though the Seventh be changed, yet one of seven is still reserved.

3. There is need to distinguish between the moral substance of a Command, and some ceremonial appendices belonging to it: So the Fourth Command might then possibly have had some thing ceremonial in that seventh day, or in the manner used of Sanctifying that Seventh day, which now is gone as the able Sacrifices, &c. or in its reasons whereby it is pressed; (as there is something peculiar to that people in the Preface, to all the Commands) as there was in the Sacraments of the old Law belonging to the second Command; yet both a Sabbath day and Sacraments may be, and are very necessary and moral in the Church; it is not then every thing hinging on this Command, as proper to that administration, and so but accidental to the sanctifying of a Sabbath, that we plead for; but this is it we plead for, that the Command is, as to its main scope, matter, and substance, moral-positive, and that it standeth as still binding and obliging unto us, and cannot without sin be neglected or omitted; it might be enough here to say, that if this Command were never repealed in the substance of it, nor did ever expire by any other thing succeeding in its place, then it must needs be still binding, for certainly, it was once, as obligatorie, proclaimed by the Law-giver himself, and was never since in its substance repealed, nor is it expired or found hurtful in its nature, but is as necessary now as then; it is true, the Seventh day Sabbath is repealed by instituting and substituting the first-day-Sabbath, or Lord's day, in its place; but that doth rather qualifie the Command than repeal it; for 1. It saith that a day is moral and necessary. 2. It saith a day of seven is moral and necessary, which is all we say; and why necessary? as agreeable to this Command no doubt; whence we may argue, if the substance of this Command be kept even when the particular day is changed, then is the Command moral (which this very change confirmeth) but the former is true, as is clear in experience; therefore it followeth, that the Law stands unrepealed; for it's palpable, that the day, as to its number or frequency, and duration, with the manner of sanctifying of it, belongs to the substance of the Commandment, but what day as to its order first, second, or seventh doth not, because the first cometh in immediately upon Religion, God's Honour, and the good of Souls, which the other doth not; This Argument will stand good against all who acknowledge this Law to have been once given by God till they can evidence a repeal.

To

To ſpeak ſomewhat more particularly to this, the way we ſhall make out the morality of it, is by conſidering, 1. How the Scripture ſpeaketh of it in general. 2. How it ſpeaketh of the Decalogue. 3. How it ſpeaketh of this command in particular. 4. By adducing ſome Scriptural Arguments for it: As for the 1. To wit, the Scriptures ſpeaking of it in general, we ſay, If the Scripture ſpeak as frequently in clearing the Fourth Command, or the Sabbath (which is the morality of it) and preſs it as ſeriouſly, and that in reference to all times of the Church as it doth any other moral duty; then for ſubſtance this Command is moral and perpetually binding, (for that ſeemeth to be the Character whereby moſt ſafely to conclude concerning a Command, to conſider how the Scripture ſpeaketh of it,) but the Scripture doth as often mention, and is as much, and as ſerious in preſſing of that command, and that in reference to all ſtates of the Church as of any other, *Ergo*, &c. We ſhall make out this, by ſhewing 1. Its frequency in mentioning of it. 1. Its ſeriouſneſs in preſſing it. 3. Its aſſerting of it as belonging to all times and ſtates of the Church.

1. Look through all the Scriptures, and ye will finde the ſanctifying of a Sabbath mentioned; as firſt *Gen.* 2. beginneth with the very firſt ſeventh after the Creation; then it is ſpoken of *Exod.* 16. before the Law was given; then *Exod.* 20. it is contained expreſſie in the Law, and that by a particular and ſpecial Command in the firſt Table thereof, and is often after repeated, *Exod.* 31. and *Levit.* 23. v. 3. where it is ſet down as the firſt Feaſt before all the extraordinarie ones; which preference can be for no other reaſon, but becauſe of its perpetuitie; yea, it is made a rule or pattern, by which the extraordinary ſabbaths, or Feaſts in their ſanctification are to be regulate; again it is repeated *Deut.* 5. with the reſt of the Commands, and in the Hiſtorical part of Scripture, as *Neh.* 9. 13. It is alſo mentioned in the *Pſalms*, the 92. *Pſal.* being peculiarly intituled a *Pſalm* or *Song for the Sabbath day*: The Prophets again do not forget it, ſee *Iſa.* 56. 58 *Jer.* 17. and *Ezekiel* 20. 22. In the New-Teſtament the ſanctifying of a day or Sabbath is mentioned in the Evangeliſts, *Matth.* 24. 20. *Luke* 33. 56. *Act.* 13. 14, 15, 21. & 20. 7. in the Epiſtles, as 1 *Cor.* 16. and in the *Revel.* chap. 1. v. 10. As if all had purpoſely concurred for making out the concernment and perpetuity of this duty.

2. Conſider how weightilie, ſeriouſly and preſſinglie the Scripture ſpeaketh of it; firſt it is ſpoken of *Gen.* 2. as backed with a reaſon. 2. Through the Law the ſanctification of it in particular is deſcribed. 3. It is ſpoken of as a mercy and ſingular privilodge

that

that God gave to his people, *Exod.* 16. 29. *Neh.* 9. 14. and *Ezek.* 20. 12. 4. Many promiſes containing many bleſſings are made to the conſcientious and right keepers of it *Iſa.* 56. 58. 5. The breach of it is ſeverely threatned and plagued, *Num.* 15. *Neh.* 13. *Jer.* 17. and *Ezek.* 20. 6. Many examples of the Godly, their care in keeping it are ſet down, ſee *Nehem.* 13. *Luke* 23. 56. *Act.* 20. 7. and *Revel.* 1. 10. 7. The duties of it are particularly ſet down, as Hearing, Praying, Reading, delighting in God, works of mercy, &c. 8 It is in the Old Teſtament, claimed by God as his own day, not ours, *My Holy day*, Isa. 58. 13. and *Nehem.* 9. 14. it is acknowledged by the people to be His, while they ſay, *Thine holy Sabbath*, which property is aſſerted of that Holy day, as being Gods, beſides other dayes, *Revel.* 1. 10. And this is aſſerted alſo in this ſame Command, where it is called, the *Sabbath of the Lord*, in oppoſition to, or contradiſtinction from the other ſix dayes: all which ſeemeth to ſpeak out ſomething more than Temporary in this Dutie of ſetting a Seventh day a part for God (for we ſpeak not yet of the particular day.

3. Look to it in all times and ſtates of the Church, and ye will find it remarkably characterized with a ſpecial Obſervation, As 1. In innocency it's inſtituted and ſet a-part from others, and bleſſed, and *Heb.* 4. It is called the reſt from the beginning of the World. 2. Before the law was given, the Sanctification of it was intimated as neceſſarie. 3. In the giving of the law it is remembred, and a Command given to us for remembring it. 4. After the Law, it is urged by the Prophets *Iſaiah* and *Jeremiah*, and kept by the Godly, *Pſal.* 92. 5. In the time, or after the time of the Captivity, the breach of it is reproved, *Ezek.* 20. And its Obſervation reſtored by Godly *Nehemiah*.

Hitherto there is no difficultie, the pinch will lye in this, If the Scriptures ſpeak of it as belonging to the dayes of the Goſpel, In which (for making of it out) 1. We have theſe hints, *Act.* 20. 7. 1 *Corinth.* 16. 2. Where Chriſtians going about the Moral Duties of the Sabbath, is eſpecially obſerved to be upon one day peculiarlie. 2. That Tittle of the direct appropriating of a Day to the Lord, *Revel.* 1. 10. Which places will fall in to be conſidered particularlie when we come to the laſt queſtion; Beſides theſe we may produce three places to prove a Sabbath as belonging to the New Teſtament; though not the very Day uſed or obſerved for the Sabbath in the Old; and this will be enough to make out the Aſſertion, two of them are Propheſies, the third of them is in the Goſpel. The firſt propheſie is in the 66. *Chap.* of *Iſa.* v. 23. The ſecond is in *Ezekiel's* Deſcription of the New Temple,

Chap. 43. 44. 45. 46. &c. Where 1. It is clear, that these places relate to the Dayes of the Gospel, as none can deny but they do so eminently. 2. It is clear that though they Prophesie of the Services of the Gospel under the names of Sacrifices, &c. proper to the Old-Testament-Administration and of the sanctified and set-apart time of the Gospel, under the Name of Sabbath which then was determined, and whereto men were then bound by the fourth Command as they were to Sacrifice by the second: yet these Prophesies infer not by vertue of the fourth Command the very same day to be under the Gospel, which was under the Law, more than the same Services by vertue of the second; which none will deny to be in force, notwithstanding of the change of Services: and there is as little reason to deny the fourth to be still in force as to its substance, notwithstanding of the change of the particular day. Yet Thirdly, It is clear, That from the mentioning of these Services this will follow, That there should be set and fixed Ordinances, and a way of Worship in the New Testament, as well as in the Old, and that there should be a solemn chief set-time for the Sabbath which men ought to sanctifie, and that they should no more admit any other times, nor so set-apart into a parity with it, than they were to admit any Service or Worship not allowed by God, or that was contrary to the second Command: for if any thing be clear in them, this is clear, that they speak first of Services, then of solemn Times and Sabbaths, and of the one after the other, which must certainly infer, that both external Services, and a solemn chief time for them, do belong to the New-Testament: Hence it is, that many Divines (from that Prophesie of *Ezekiel*) do draw conclusions for sundry things out of those places, as 1. Concerning the necessity and continuance of a standing Ministry, and though Ministers now be neither Priests nor Levites, yet (say they,) it followeth clearly, that there will be a Ministry, because such are spoken of there. 2. Concerning the necessity of, and a warrant for Church-Discipline, and separating not only Doctrinally but Disciplinarily the Precious from the Vile, and debarring of those who are Morally unclean from the Ordinances: because these things (say they) are Typified in the substance by the Porters being set to keep the Doors, and by the charge given to the Priests. 3. Anent the continuance of a Church, and of the Ordinances of Word, Sacraments, &c. And the congregating of Christians to attend these, though there shall be no material or Typical Temple, because of the Moral things there being expressed and prophesied of, under the Names of the Old-

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Levitical Services; yet could not a Warrant be infer'd from them for theſe, (and that *Jure Divino*) if the things were not Morally to bind, which were ſo ſignified.

Hence I argue, If the ſanctifying of a Sabbath as a piece of worſhip to God be propheſied of to belong to the New-Teſtament, then are we bound to the Sanctification of a Sabbath as a neceſſary Duty: but the continuance of Sanctifying a Sabbath unto God, is ſpecially Propheſied of, and fortold as a piece of Worſhip under the New Teſtament, *Ergo*, &c.

The third place is, *Matth. 24. v. 20, Pray that your flight be not in the Winter, neither on the Sabbath-day*, where the Lord inſinuateth, that as Travelling is troubleſome to the Body in Winter; ſo would it be to the minds of the Godly (for he is now ſpeaking to his Diſciples alone) to travel on that day, ſpecially and ſolemnly ſet a part for Gods Worſhip; now if there were no Sabbath to continue after Chriſts Aſcenſion, or if it were not to be ſanctified, there would be no occaſion of this grief and trouble, that they behooved to Travel on the Sabbath, and durſt not tarry till that day were by-paſt, and ſo no cauſe to put up this Prayer; which yet by our Lords Exhortation ſeemeth to infer that the Sabbath was to be as certain in its time as the Winter: And doubtleſs this cannot be meaned of the *Jewiſh-Sabbath*. For 1. That was to be abolished ſhortly. 2. Travelling on the *Jewiſh-Sabbath*, was to be no cauſe of Grief unto them, if indeed all dayes were alike; neither would it be ſcrupled in ſuch a caſe by the Apoſtles to whom he now ſpeaketh. 3. Beſides, if no Sabbath were to be, it had been better and clearer to ſay, Stand not, and grieve not to travel any day: But his words imply the juſt contrary, that there was to be a ſolemn Sabbath. 4. He mentioneth the Sabbath-day only, and not the other Feſtivals of the Jews, which were to be kept holy alſo, and by this he diſtinguiſheth the ordinary Sabbath from thoſe other dayes, and oppoſeth it to many, as being now the only Holy day on which they ſhould eſchew, if poſſible, to travel; and would therefore pray to have it prevented: for in the New Teſtament, the Sabbath ſpoken of as the ſolemn time for worſhip, is ever meaned of the Weekly Sabbath, and other Holy dayes are called the firſt or laſt day of the Feaſt, and therefore if the Lords meaning were that they ſhould pray, *that their flight might not be on any of the* Jewiſh *Holy dayes*, to mention the Weekly Sabbath only, would not be ſufficient for that end.

To ſay that it was for fear of ſcandal, that they ſhould pray not to be put to flye, will not remove the former Reaſons: be-

at that time the Apostles and other Christians had given up with the Jews & stood not on scandal in such things in reference to them, on whom, as the Apostle saith, 1 *Thes.* 2. 16. Wrath had come to the uttermost, & who were not infirm but malicious, and so in respect of offence to be dealt with as the Lord did with the Pharisees; and therefore, all things being considered, it appeareth from our Lords words, that a Sabbath among Christians was to be Sanctified. 40. year, or there-about, after his death, which proveth that the Scripture mentioneth a Sabbath to be Sanctified under the New Testament.

We come unto the second way of making out the Morality of his Command, to wit, by shewing how the Scripture speaketh of the whole Decalogue, and thus we reason.

1. If all the Commandments of the Decalogue be Moral, then must this be so also; for it is one of them; and if it were not Moral and binding, there would not now be *Ten words* (as they are called by the Lord, *Deut.* 10. 4.) but Nine only, which at first blush, will and can not but seem strange and absurd to those who have from Gods word drunk-in that number: But all these are Moral and binding, as is granted by all, (except the Papists who deny the second, and therefore score it out of their Catechisms) And that they must be all alike Moral and binding may be made out, these two wayes.

1. All of them in the old Testament had alike Authority, Priviledges, & Prerogatives, which neither the Judicial nor Ceremonial Law had, as 1. To be distinctly pronounced by God himself, without adding more, *Deut.* 5. 22. 2. To be written by His own finger in Tables of Stone, *Exod.* 29. 18. 3. To be laid up and kept in the Ark, *Exod.* 25. 16. And if these & other Prerogatives did put a difference, and shew a difference to be put betwixt the other Nine Commands, and all Judicial or Ceremonial Laws, Why not betwixt them, and this also?

2. In the New Testament they are all alike confirmed; when the Law in general is spoken of, none of them is excepted, and therefore this Command is necessarily included.

For which we would look first to that place, *Matth.* 5. 17. Where our Lord in a special manner intendeth to vindicate the Moral Law of this 4th, and to presse holinesse in Moral Duties upon His Hearers, even in another sort than the Pharisees did; Think not (saith He) *That I am come to destroy the Law and the Prophets, I am not come to Destroy, but to fulfil; Verily, he that breaketh one of the least of these Commands, and teacheth Men so, shall be called least in the Kingdom of God*, &c. Where, by Law, must necessarily be understood the Moral Law, for he was thoght to be a transgressor of that, and especially for this Command in it (for that

Sermon in *Matthew* cometh in, in order after His being challenged for breach of Sabbath, *Joh.* 5. 10. *&c.*) And His scope is to wipe off that Imputation, and how? by shewing that He still presseth the Moral Law, even beyond what the Pharisees did. 2. It was the Moral law especially, which the Pharisees corrupted, & whereof he undertaketh the Vindication, and it is Holinesse in Obedience to that which he presseth as necessarie beyond what the Scribes & Pharisees did; and indeed it was in that law they failed mainlie, and not in the Ceremonial Law. 3. The offence and mistake that Christ is to praeoccupy and rectifie amongest his Hearers, requireth this: for manie of them fancied that by the *Messiah* there should be a Relaxation from the Duties of Holinesse called for in the Moral Law; and therefore, saith He, think not so, now a Relaxation from some other laws might have been thought of warrantably. 4. It is such a Law, whereof to teach the Abrogation at any time is sinful and pernicious, therefore it is certainlie the Moral Law.

Secondly, We reason thus, when He speaketh of the Law, *κατ' ἐξοχὴν*, or by way of eminency (meaning no doubt the Decalogue) He speaketh alike of all its Commandments, even of the least of them and so of this. 4. Also *that he came not to destroy it*, which yet the Lord never did of Ceremonials, but rather foretold the Abolition of them; as he did of the seeking and worshipping of God in the Temple at *Jerusalem*, *&c.* Yea, when he cleareth the Doctrine of the sabbath from the Pharisees corrupting traditions, he doth never weaken its former Obligation, nor insinuate its weaknesse, but sheweth the true meaning thereof, which from the beginning made it not only consistent with the works of Piety and Mercy, but exceedingly helpful to both.

A Second place, Confirming the whole Decalogue (or rather Asserting its Authority,) is in the Epistle of *James*, *Jam.* 2. 10. *He that Offendeth in One is Guiltie of All*: Why? Because He is the same God, and Lawgiver (And no Servant nor Angel) who spake them All, one as well as another of them: And it being clear there, that he speaketh of the Decalogue, called the *Royal Law*; (there being no Law instanced in: nor any other, that can be of a like Authority, in these Laws instanced, but only it: not that could be pleaded for by *James*, on such Grounds, in such a time, (and it being also clear, That he giveth to all those Laws, which the Lord spake at that time, alike Authority: (other-wise, his reasoning would not be good, if any one Law or Command, could be instanced to him, of the Ten, which the Lord spake, and was abrogated, and not binding) it necessarily followeth, that this 4. Com-

mand, being one of the Ten must be of equal Authority with the rest.

It may be noted also, That *Jesus* here doth not, (as neither doth our Lord, nor any of his Apostles, when they cite the Law) give new Authority to the Laws he citeth: but supposeth them to have it already; and maketh use of them, as Confirmations of the thing he pressed; which could not be, if their Authority depend on, or flowed from the present Citation of them.

Thirdly, we reason further thus; Either there is some Moral Duty, contained in this Command, and laid on by it; which is not in any of the former; or there is but some Ceremonial thing in it, reducible to one of them: For, the Perfection of the Law requireth that all things needful to the Worship of God should be summed up in it; and the scope thereof, which is Briefly to compend all, requireth there should be nothing in it, that's needless, superfluous, or that might have been left out.

Now if the matter be Moral; not contained in any former Command, then is the Command it self Moral, seeing a Moral Substance and Matter Denominateth the Command so: Yea, it must be Moral, otherwise some-thing Morally necessary to Gods Service, (such as the Determination of its chief time) should be omitted. It may be assumed, yet further; It must be Moral, (be it what it will) to eschew a Tautology in this short Compend of Duties; and that of Moral Duties too.

Again, If it be not Moral, but contain some Ceremonial thing reducible to one of the three former Commands: Then 1. It might have been put amongst other Ceremonials. 2. Other Ceremonials might have been put in with it: Or, 3. A Reason given, Why all are not Reducible to some Moral Command. 4. If the matter of this be Reducible to another Command, then can it not be accounted a distinct Command; neither ought it here to have been given as such, but subjoyned to some other; as the Servants and Beasts resting, is subjoyned to this. 5. It would be shewn to what Command it is Reducible as to the Substance of it, if it be Ceremonial. 6. A Reason would be given, Why amongst Ten, One, and Only One, is set down, so far different from all the rest. And if all these absurdities follow the Denyal of it's Substance to be Moral; therefore the knowing of them, we must conclude it to be Moral; and so the Fourth Command is Moral.

Fourthly, we reason thus; If it be not Moral, it must either be Judicial, or Ceremonial; for the Matter and Substance of it, but it is not Judicial; that is, it belongeth not to External Policy, and Civil Society, principally and especially, as that one Nation be-

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cause no such duties are comprehended, at least primarily, in any Command of the First Table, but in the second which teacheth Duties to others, as this First, doth to God: Neither is it Ceremonial; For, all Ceremonies that are Typical, have their Rise since the Fall, and relate some way to Christ to-come. But this of sanctifying One Day of Seven, had it's Rise in the State of *Innocency*, & was enjoyned to *Adam* in *Paradise*, before he fell, and therefore cannot be called Ceremonial Properlie, more than the Command of a Man's leaving Father and Mother, and cleaving to his Wife, so that they two should be one flesh, which the Apostle *Ephes.* 5. maketh use of. Besides, if it were Ceremonial in the Substance, then were it Typical and Significant of some thing to-come, which is hard to shew: Then also had it not been lawful to have retained it; for Ceremonials now in their use are not onlie dead, but deadly: But this Moralitie, in Substance the same with the Command which we plead for, was retained by the Apostles, and Primitive Church: (to say no more) Therefore it is not Ceremonial; And so this Law must needs be Moral.

To say, That the Command is partly Moral, partly Ceremonial; if we respect it's Substance, will not hold: For, 1. There is no such other Law. 2. That were to make confusion, betwixt Ceremonials, and Morals: which it seemeth the Lord himself hath aimed and resolved to keep clearlie distinct. 3. What ever be Ceremonial, That which was allowed, and enjoyned to *Adam* in paradise: and wherein we may agree with Him, under the Gospel, cannot be Ceremonial: For, neither of these States are Capable, of Proper Ceremonies; but both agree on a Seventh Day Therefore it is not Ceremonial.

The Third way, we make out the Morality of this Command, is, By particular considering of it self; and here we argue thus.

If it be not onlie put into the Decalogue, with the other Moral Commands; but more singularly explicated, and pressed even in it than they; then it is certainly Moral; that is, perpetually obligatory, with the rest. But so it is put and set down in the Decalogue, and pressed even more than the rest of the Commands, as on other Accounts, so possiblie in this; because it's Ground is Positive, and Men need the more Words about it: Just as in the Second Command; *Ego*, &c. Now, that it is thus put, and pressed; appeareth these several wayes.

1. It shareth of all Common Priviledges, with the rest of the Commands set down in the Decalogue, that were all spoken, yea, written by the Lord immediately, and laid up in the *Ark*.

2. It is proposed, and set down in it's Form, both Positively; *Remember the Sabbath, to keep it Holy*; (and Negativelie) *in it thou*

thou shalt do no manner of Work, &c. Where-as all the other Commands, are but one of these wayes set down.

3. It hath the Particularity in it, that all the rest have; to wit, To be in the Singular Number; *Thou shalt*, &c. To shew, That it speaketh to every one in particular: Yea though all the Commands concern all Ranks, yet only here, are Son, Daughter, Man, Servant, Maid-Servant, and Stranger, expresly mentioned, as comprehended in it.

4. Their is a special Equity, holden out here in the Proportioning of this time: Their are Six Dayes given us, to Labour on; and therefore it is all the Reason in the world, that the Lord have the Seventh: And if this Concession of Gods, of six Dayes to work on, be Moral (For all the time is Gods; and we cannot for our use take any part of it, but by His grant; and there is no other Grant: But this dividing and proportioning of Time, betwixt him and us, in which Division too, he hath given us by far, the largest Share: to wit, Six parts of Seven:) Then must the setting a-part of a Seventh Day be Moral also: And so the Command it self, wherein both are comprehended, *viz.* The Six given to us, and the Seventh reserved for Him; they must needs stand and fall together: for they Mutually put each other; Thou shalt Labour six dayes, and Rest on the Seventh; Thou shalt Rest on the Sabbath Day, and Labour Six.

5. This Day is claimed by the Lord, as a thing wherein he hath a special Propriety: It's the *Lords day*; for though He did give *Six*, yet he reserved a *Seventh*. And can, or dare, any say, That He discharged that, or dispensed it away from himself, to any other? If not, it must be His still: and cannot without Sacriledge, be otherwayes applyed.

6. Obedience to this Command, is pressed by an exceeding Weightie Reason drawn from God's own example: which maketh it clearlie Relative to its first Institution, *Gen.* 2. Where it is said, That He Rested after Six Dayes Work, the Seventh Day: *viz.* the whole Seventh Day, and so should we: which is the more effectual for proving the Morality of this Command: Because, 1. It's a Reason that took place, even in Innocency, and so respecteth no Type or Ceremonie. 2. It is Universal, belonging to all men, who are God's Creatures; And therefore, since the Reason is perpetual, so must the Command be likewise.

7. This Command alone, and beside all others, is expressly pressed in the observation of it, not only on Masters and Rulers for themselves, but as taking burden on them, for all under them

and within their families to endeavour the ſanctifying of the Lord's Day with them, and by them as well as by themſelves: whereby the extent of this Command is clearlie and earneſtlie holden forth in more expreſs terms, than in any other of all the Commands: though this be implyed in them alſo.

8. The obſervation of it is preſſed and incouraged unto, by a ſpecial bleſſing which he hath annexed to the time ſet a-part by himſelf; *He Bleſſed it*, that is, He made, and ſtill maketh it uſeful and refreshing as a ſpecial bleſſing to his people who keep his Ordinances, ſeeking him therein: this day has a double portion and increaſe, beſide any other day, for his peoples Repoſe, Edification, Comfort, Finding of his preſence, &c. And to ſay now that this Solemn-time were not Moral, were to rob the Church of a great bleſſing: ſeeing this day, ſet a-part by God for his Service, hath the bleſſing, beyond any other day commanded on it: and in the experience of his people often hath it been found to be ſo.

9. It is ſpeciallie and ſingularlie ushered in with a *Memento*, or *Remember*, which is not expreſſed in any other Command; and, ſhal we think, that where God ſaith, *Remember*, there is nothing to be taken notice of? or, ſhall we think, that it ſaith not Remember now as well as then? and if ſo, Who can warrantably forget that which he biddeth remember? which is, not to keep the Seventh day, but the *Sabbath* holy unto the Lord: And may not all theſe Characters, put together in one Command (ſo many not being to be found in all the other Commands if put together) May not all theſe, I ſay, convince us that it is the Lord's purpoſe to have this Command ſtanding obligatory in it's ſubſtance to the end of the world? which is ſo preſſed, that if there be little help from Nature's light, to determine the day; or to preſſe its obſervation, it may be ſtrongly born-in, by the more clear and weighty reaſons.

And ſo we come to the fourth way propoſed for making out the morality of this Command, which is by adducing ſome Arguments drawn from Scripture.

The firſt whereof is, If the Law bind under the New-Teſtament, not only in reſpect of its matter, as its natural: nor only as it is repeated in the New-Teſtament, but alſo by vertue of the Authority enacting it: then this Law of the fourth Command, though not explicitly determined by nature, and though it were not mentioned particularly in the New-Teſtament, muſt be binding alſo, for it hath that ſame Authority: But the firſt is true, and is acknowledged generally by Divines (excepting a few) and is clear by Chriſt and his Apoſtles their citing of it, as ſuppo-

sing it to be binding: Therefore the last must be true also.

2. *Arg.* If this Command be founded on moral grounds, then it self must be moral: But the grounds on which it is founded are moral: *Ergo.* &c. 1. It is moral that God should have a solemn and chief set-time. 2. That he himself, and none other should determine that time: seeing no other could do it, and blesse it. 3. These reasons in the Command it self dividing time, into six parts of it to us, and a seventh part to God and God's resting after six dayes working: with his making only seven dayes in the week, and employing six of them to work, &c. these reasons, I say, are all moral and binding now as before.

3 *Arg.* If all moral duties be contained in the Ten Commands, then this Command must needs be moral: But the first is true: *Ergo*, &c. This command containeth a moral duty, which is none of the preceding Commands: to wit the stinting & determining of the solemn and chief time to be set a-part for God's Worship, to be one day of seven. It is true, Time is commanded to be allowed to God's Worship in those other Commands, wherein the Duties of worship themselves are commanded: for, worship cannot be performed more than any other duty, without some time: but that the chief time should be so much, and so often, is only determined in this Command: from which it appeareth, 1. That an indefinite time of worship, or for it, is not the morality of this Command, because this followeth necessarily, as being supposed needful for the performance of every positive duty contained in the other Commands: its morality, therefore, must be, The determining of that definite time. 2. We may hence see a reason why there is no new Command for this in the New-Testament: because this standeth in the Law; neither are, *Thou shalt not swear, kill,* &c. mentioned as new Commands more than this: so that, had they not been mentioned in the New-Testament (as some are not) yet had they still obliged: It is just so as to this: and the reason why they are mentioned, may be supposed to be, because the main fault about them was defect and short coming, but in this it was excesse, which our Lord also regulateth by holding forth the right observance of it, and clearing what was wrong, & so is supposed to confirm what he repealeth not.

4. *Arg.* If it be not free for men to carve out God's solemn chief time of worship at their pleasure, then is this Command moral (for that liberty is restrained, by this Command and no other:) But it is not free for them to choose what time they please or to carve it out: This seemeth to be only questionable, which is therefore thus confirmed.

If it be free to men to carve out what ſolemn and chief time is to be given to, and ſet a part for God's worſhip; then, either it is free to them to chooſe no time at all; or it is free for them to chooſe a longer or a ſhorter than this: But neither of theſe can be ſaid: not the firſt, as is clear: not the ſecond, becauſe it will not ſo quadrate with the end: for if the time be ſhorter, it incroacheth on God's due: if it be longer, it incroacheth on God's conceſſion of ſix daves to worke in. If it be ſhorter, it incroacheth on God's due (as is ſaid and our ſouls good: if longer: it incroacheth on our temporal Calling: and Can any reſtrain man, when God giveth him liberty?

Again, If it be free to men ſo to cut and carve at pleaſure, on the ſolemn and chief time for God's Worſhip, its either free for all men together to agree on a day, even one and the ſame: or it is free for each Countrey or each man, to chooſe what day they pleaſe: but neither of theſe are either poſſible or practicable to edification: therefore muſt the day be determined to them: and if ſo, then ſure by this Command? And ſo its ſtill binding, and cannot in that reſpect be altered without ſin, which was the thing to be proved.

1. *Arg* That there is a morality in a Seventh day, we may argue from four famous and main Witneſſes.

The 1. whereof, is the general practice of all Chriſtians (I ſay nothing of Heathens) Apoſtles, and generally all in the Primitive times have ever thought that one day of ſeven is to be obſerved, and have in leſſe or more accordingly obſerved it.

2. As the Practice of all, ſo the Judgement and Opinion (which is often more ſound than mens practices) of all, doth confirm it: Was there ever any Churches that did not in all their Catechiſms & Canons, take in this fourth Command with the reſt? do not all writers, who comment on the Decalogue, comment on this Command, and urge the ſanctifying of the Lord's day from it?

3. Take mens Conſciences for a third witneſs, and it will be found that for no ſin; do they more frequently and more sharply challenge than for Prophaning of the Lor'ds day: The Conſcience directly making uſe of this Command, and of the *Memento*, and other reaſons in it for aggravating of that ſin, when yet it will ſay nothing for the Seventh day; but this firſt-day of ſeven it preſſeth moſt exactly, neither will any reaſon alleadged againſt its morality quiet it; and the more tender that Chriſtians be, the more will they finde a preſſure of Conſcience for obedience to this Command; and the more eaſily will they be convinced of, and ſadly challenged for, the leaſt breach of this Command.

4. God's Diſpenſations of Bleſſings or Plagues, eſpecially in ſpi-

ritual things, bear witness to this Truth: Doth not experience tell us, that those who make most Conscience of keeping this Command, are often, yea, ever the most thriving Christians as to universal holiness and tenderness, and most near and intimate Communion with God? and will not the unsuitable sanctification but of one Sabbath, or the interruption of their wonted seriousness therein, give them a sore back-set? and on the contrary, doth it not appear that those who are gross and untender in this, are often gross and untender in all manner of Conversation, and are followed with spiritual plagues of hardness, deadness, and Hypocrisie at the best, or else fall into gross outward acts of prophanity, or into errours in judgment which are the bad & sad effects of prophaning this day, on them who prejudge themselves of the blessing of it; and if the blessing of this Law continue, must not the law it self be moral & perpetually binding, the obedience whereof, hath this blessing perpetually more or less annexed to it, as the prophanation thereof hath usually plagues, at least spiritual.

There are some Objections that are moved against the morality of this Command; I shal speak to three of them which are most insisted on.

1. *Object.* This Lawe is not mentioned, as being renewed or confirmed in the New-Testament.

Answ. 1. It's Authority dependeth not on the mentioning of it so in the New-Testament; the Law is God's word, and hath its Authority as well as the New-Testament.

2. What if some other clearly moral and binding Law had been omitted, or not mentioned in the New-Testament, as there seemeth to be no palpable and expres Command against Images, though there be against will-worship, sure, it is enough that it is not repealed in it, so it is here as is said.

3. Sundry other positive Laws are binding, which are not mentioned in the New Testament, such as these, For a man not to Marry his Sister or his Aunt, &c.

4. It will be found on the matter to be confirmed, when we shall see what warrant there is for the Lord's day, which is one of seven, and yet is clearly holden forth in the New-Testament: But this Command, as also that relating to Idolatry, are so little mentioned, because the *Jews* after the Captivity, were not so much in the defect of obedience to these Commands; but were rather disposed to a superstitious excess, which maketh Christ often rectifie that abuse of the fourth Command, but never to annul it. The third Command also anent Swearing might be said to be abrogated, because it is not so positively asserted in the New-Testament. 2. Object.

2. *Object.* The Apostle, *Rom.* 14. 5. 6. *Gal.* 4. 10. and *Col.* 2. 16. seemeth to cast away difference of times, especially of Sabbath-days; which could not be if this Command were moral.

Answ. The Apostle cannot be understood simply to cast away the observation of all days as a bondage, and so to make all times alike; For, 1. That would contradict his own practice, and the practice of the other Apostles: for it is clear that they differenced the first day of the week from other days, and one day in special is called The Lord's Day, which other days of the week are not 2. If all times be a-like simply, and all making difference be there reproved, then could there be no time set a-part to be observed by men, to the marring of that indifferency; and if so, then hath the Christian Church been still in a palpable gross sin; for if the keeping of a day by vertue of God's Command, more that indifferency, much more will the keeping of a day by mans command, and so there could never be a Sabbath 3. We must therefore understand these places not as casting all days and times simply, but ceremonial and Jewish days, or days invented by men, because the scope of the places runneth that way, *viz.* against the bringing in of ceremonial worship as necessarie, which while some weak ones, not yet sufficiently informed, did still practise, as *Rom.* 14. the Apostle would not have them hastily condemned in Days, more than Meats; yet is there still a difference betwixt Bread and Wine in the Sacrament of the Supper and other meats, which this discourse of the Apostle taketh not away; so is it in days. And in these Epistles to the *Galatians* and *Colossians*, he speaketh of days, and not (as would seem of the weekly Sabbath, which is ordinarily called a day) as taking in all the extraordinarie Feasts of the Jews, which is the more probable, because the Ceremonial Law was pressed on them as still necessary, by false Teachers, or he speaketh of meer Jewish days, and so of the Seventh day which they kept; for it's of such observation of days as was sinful, and breake them off from Grace and the Gospel, as other ceremonies did, that he speaketh of: but that cannot be said of all days, or of keeping on day of seven: therefore this cannot be meaned there.

3. *Object.* The fourth Command precisely commandeth the Seventh day from the Creation to be kept; but that is not moral; therefore, neither is the Command so.

Answ. This Objection goeth upon that mistake, as if the very Seventh day were still commanded in it, as the main substance of it, which our next discourse on the true scope and meaning of the Command will clear; so that if a Seventh day, and not that Seventh

day be commanded, as the main substance of that Command, that Objection falleth. 2. There is a difference to be put betwixt the mandatorie part of the Command, and what is further added for pressing the observation of it, or for explaining its meaning: The precept strictly is, *Remember the Sabbath-day to keep it holy*: It saith, Remember the *Sabbath*, or the Holy rest, what-ever day it shal be on; and so it is said in the close, that *He rested the seventh day*, but that *He blessed the Sabbath*: Drawing it still from the seventh precisely, to the Sabbath: Even as in the Second Command: This is, 1. commanded in special, that no Image be made, then, 2. This in General, that all Gods Commandment concerning His worship, even such as were Ceremonial, for the time, should be observed with, whatever others should be given: So here, this Fourth commandeth expresly One of the Seven, because the Recurrency of that time is bounded: and generally, what-ever Seventh the Lord shall be pleased to pitch on,

We have said the more on this, because it doth not only clear the true Scope of the Command, but sheweth the necessity of the Observation of that time, which the Lord hath sanctified for himself. 3. We should put a difference also betwixt *Ceremonial* and *Mutable*: All the Judicial Laws are Mutable; and the Decalogue it self, in respect of its Curse, and, as it was a Covenant giving Life, is actually changed and abolished: Yet is not for that to be reputed Ceremonial, and not Obligatory: (Though all Ceremonials be Mutable, yet all Mutables are not Ceremonial:) Besides, this change is not in the matter.

Why may not therefore, the Seventh Day in Order, (which was observed from the Creation, to the Resurrection of Christ,) be changed to the first day of the week, which is a seventh day in number still, without abolishsing the Morality of the Fourth Command?

Amongst other things in this Command, there is more expres mention, of the whole Families joining in this Duty, than is in other Commands: Therefore it being a concerning-duty to us, and a special thing included in the Command: we shall speak to that Point concerning Family-Worship, (before we speak of the Second General propoled about the Particular Morality of this Command, and the meaning of the Words of it,) that ye may see, that it is no invention of Men: when ye are called to it, and when it is pressed upon you.

We shall here, 1. shew you, that, This Command holdeth forth a Family, or Domestick Worship. 2. We shall confirm it more largely from other Scriptures, and Grounds of Reason.

3. We

3. We shal shew wherein it consisteth in particular; & on whom it mainly lyeth to be discharged. 4. We shal shew the Advantages of Conscientious discharging of it, and the Prejudices of neglecting it, with the Aggravations of that Sin.

That there is such a thing as Family-worship included in this Command, will be cleare, by considering, 1. What Worship to God in general is. 2. What Family-worship is. 3. What this Command requireth:

1. By Worship, is understood some Tribute payed, by the Reasonable Creature to God, as the Great and Soveraign Lord Creator; whether it be immediately and directly payed, and performed to Him, as Prayer, and Praise; or for Him and at His Command, and for His Honour, as Preaching, Hearing, and Receiving of Sacraments; which are worship, when Rightly gone about. In a word we call that Worship, more strictly and properly, which is a Duty of the First Table; and cometh in as commanded in it, for the Honour of God, and not for our own, or others external Profit; which though commanded in the second Table, cannot be so properly called Worship, much lesse Immediate-Worship. Thus, teaching others the Duties of Piety, may be Worship, when teaching the Duties of any other ordinary calling, is not.

2. We call that Family-Worship, which is to be performed, by such and such Relations; or by all the Constituent Members of the Family joyntly: and so it differeth, 1. From Secret or Solitary worship, which one performeth alone to, and before God. 2. From Publick Worship, which performeth by Joyning in a Congregation of many Families together. 3. From that Worship performed occasionally, in Mutual Fellowship amongst Believers or Professors of divers Families: For 1. That may not be ordinary as this, nor so frequent. 2. That is free to this or that Believer, as they shall choose; or as occasions do cast them to be together. This is not at Choice, but is necessarie as to the same persons. 3. This is performed, by vertue of Domestick Relations, and not of Christian only. 4. This may have, and should have an Authority Domestick in its Regulation; For a Master of a Family, may Authoritatively command the Members of the Family, to Pray, keep the Sabbath, &c. and may suitably correct for the Neglect of those Duties; whereas that other is by Christian Communion, and Admonition only.

Ye will see this Family-Worship clear: 1. By considering the *Jews* Eating of the Passover; Where there was, 1. Secret Worship no question a-part, 2. There was Publick-Worship; a Holy Convoca-

vocation the first Day, and the Last: But 3. There was peculiarly a Family-worship; or, if the Family was little, two joyned together, for eating the Passover, within the House, wherein all the Members of that Family, or of those two little Families that were Circumcised were necessarily to be present, and to be joyners: this is Family-worship.

2. By considering, *Psal.* 101. compared with other Scriptures where ye have, 1. *David* mentioning his private carriage, and longing for God, and walking in a perfect way. 2. His publick carriage as a magistrate in cutting off the wicked from the City of God, as ye have, 3. Else-where his publick-worship, as *Psal.* 122. 1. and 2 *Sam.* 6. 4. his fellowship with all the Godlie, being a Companion to them that feared God, *Psal.* 119. v. 63. Yet 5thly, and lastly: Ye have a walk within his House with a perfect heart mentioned there as contradistinct from all, which must infer some Religious performances of duties, or exercise of worship in his House in reference to that station, as well as in private or in publick, yea, a joynt-exercise, because it is such an exercise as he performed onlie at home in his house, whereas had it been Praying for them, or any thing, that other-wise he might have done a-part: he needed not goe home to them, for performing of it: Yet, 2 *Sam.* 6. *ver.* 20. when the Publick worship is done, he goeth home to blesse his House; which manifestly sheweth a Peculiar Duty performed by him, in his Family, according as he resolved in that 101. *Psalm.*

3. It will yet further appear, that there is such a thing, and some way, what it is; by considering *Zach.* 12. from verse 10. to the last: where there is, First, A Publick Mourning of the Whole Land 2. Of several Families together: Families shall mourn then. 3. Families a-part 4. Their Wifes a-part, and so every Particular person in secret. In which place, it is clear, 1. That there is a Worship of Families, besides Publick and Secret Worship. 2. That, that worship includeth the same Duties, joyntlie performed by the Members of the Family, which Persons in secret perform; and so Family-Worship, will be a Worshipping of God, (beside what is in Publick and Secret) in a Domestick and Family-Relation, Joyntlie.

Thirdly, That, this Command requireth such a Family-worship distinct from publick and secret, and something to be performed in worshipping of God amongst persons so related, which is not required of others; may thus be made out.

1. The thing called for in this Command is certainly worship yea immediate worship: it being a Command of the first Table, and such a thing as the sanctifying of the Sabbath.

2. This

2. This Command taketh in all Domestick-Relations, Parents, Children, Sons and Daughters, Masters & Servants, Men or Women, yea and Strangers that may be for the time, or on that day, sojourning there; these are all constituent Members of a Family.

3. The thing required of them is not simply rest from labour, for 1. That is commanded for the Beasts (lest men should be hindered from, or interrupted in their holy rest by their waiting on them) and none will say, We hope, that there is no more required as to Children or Servants, than as to the Beasts. 2. Under the Negative, Thou shalt do no work, is included the Affirmative, Thou shalt sanctifie that day to the Lord. 3. The same Duty is required of all alike (in some respect) thou Father, & thou Son, thou Master, & thou Servant, & if worship be called for from the Father, and Master, for the sanctifying of that day, so it must be also from the Child & Servant.

4. The manner of performing this Worship of sanctifying the Lords day in Holie duties, is required not onlie to be in publick, nor onlie in secret, but by the Members of each Familie joyntlie, and apart from other Families.

For, 1. It cannot be understood to require worship only in publick together, because, 1. There may be in some cases no access to publick worship, and yet the Command of sanctifying the Lords day lyeth still on and no doubt by Families. 2. Waiting on publick worship is but one piece of sanctifying the Lords day, and that but in a part of it; therefore there must be some other thing included here. 2. It cannot be understood of the Master of the Family, his putting the Members of the Family separatelie to seek and worship God, and of his own going about Holy duties himself a-part.

For, 1. Though that be worship, yet is it not worship from persons in such a Relation or Familie-worship, more than if they were not in such a Relation, or of such a Familie; and though it might be said, that such and such persons sanctified the Sabbath, yet could it not be said, that the Familie as such did it; even as Families or persons seeking God in secret, could not be exonered thereby, as to their being in the Congregation; nor their serving of God be so accepted as Congregational-service, if they met not together when they might: Just so is it here; yea as it lyeth by this Command, on a Congregation and a Minister to sanctifie the Lords day, and to come together for that end; so doth it lye on the Familie and Master of it.

2. By this Command there is more required than secret or solitary sanctifying of the Sabbath, even a peculiar sanctification of it within one Familie Distinct from another: I say, 1. More than solitary Worship, because the Lords saying *thou*, without repeating

Son

Son, Daughter, &c. had been sufficient to have laid it on all separately for themselves; the enumeration therefore of the whole Members of a Familie must import some other thing, for the former is implyed in all Commands, *Thou shalt not kill*, that is, as far as in thee lyeth, thou nor thy son, &c. There must I say, be something more understood by the peculiar enumeration pressed in this fourth Command, I say. 2. Even a peculiar worship, because it's something laid on by this Command which is holden *within Gates* or doors and neither goeth to the Congregation, nor to the persons of other Families, at least ordinarily, but reacheth the Members of such a Family who are within such a Mans Gates or Doors; therefore it must be a distinct Family, worship mainly performed by that Family together.

3. The thing required here is not only worship simply, but worship as from a Member of such a Family, therefore it is not solitary worship; for seeking of God and moral duties in secret still agree to persons in all places and Families alike. but this draweth a line as it were betwixt Families. and so divides one Family from another, yet maketh the Duty more obliging to these within such a Mans *Gates* or Doors than others without Doors, therefore it must be joynt worship; for, a part, or as concerning secret worship, all are every where alike obliged.

4. If by this Command something more in the worship of this day be required of a person that is a Member of a Familie in reference to that Familie, than there is required of one who is not a Member of such a Familie, or is required of that person in reference to another Familie whereof he is not a Member; then it requireth a distinct Familie-worship, for no other thing can be understood but a joynt going about the sanctifying of that day in a stricter and nearer way of Communion amongst the Members of that Familie, than with persons and Families in and to whom they are not so interested and related.

5. If secret and publick worship were only required in this Command, then should we equally and alike sanctifie the Lords day with other Families and persons, not of that Familie whereof we are Members; for in these we joyn alike for them and with them; but there is some peculiar thing required here which will not agree to be performed by all alike; therefore it is Family-worship that must be here required.

6. This Command requireth of Masters, (suppose them to be Ministers, or Magistrates) another way of Sanctifying the Sabbath, and Worshiping of God, in and with their Families, than it doth

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in Reference to other Families, the Command being so particular to him, and to all that are within his Gates or Doors, and Members of his Family, speaketh this clearly. But except it be joynt going about of Duties with them, there can be no other thing understood to be required: for, 1. One may exhort another, 2. All come in publick together. 3. By the Masters example after the publick they all withdrew (or should at least) to secret exercises. 4. Magistrates and Ministers may Command other Families to sanctifie that day; What is peculiar then, as to their own Families, but to joyn with them in Duties of Worship?

7. If there were not Domestick-worship required on this day, then except it were in publick; Members of a Family could not converse together; for they cannot converse together in doing their own works, or in speaking their own words, their fellowship therefore must be in exercises of worship, and so that must needs be required in this Command.

8. Some other thing is required by this Command, of a Member of a Family which seeketh God, than of a person in an Heathenish Family: or some other thing is required from so many persons joyned together as members in one Family, than from such persons supposed them to be scattered from one another, amongst Heathenish Families; certainly where Husband, Wife, Children and servants are Christians and Professors of the same true Religion, there is some other thing required of them than where only the Husband, the Wife, the child or the servant is so; but if they were scattered and became parts or members of diverse Families among Heathens, they would be obliged to seek God a-part; therefore no less, but much more is joynt-seeking of God required of them, when they are united together as members of one Family.

9. This Command (when it mentioneth *all within his Gates* or Doors requireth some other thing of a Master when at home with his Family, than when he is withdrawn from them: But a Master at a distance may Command all in his Family to worship God, & pray to God for them, and so may they all if they were scattered, worship God secretly; therefore when they are together, there is some other thing required of them by this Command, which is, no doubt, To Worship God together.

10. The Duties that are to be performed on this day will require this: such as, Instructing one another, Exhorting, Admonishing, Comforting, strengthning one another, and talking to or confering with one another, of the word, *Deut.* 6. v. 7-8. Which cannot be denyed to be Duties called for on this day: and yet they

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cannot be done but by joynt concurring together in that work, and therefore it concludeth strongly that Family-worship; at least on the Lords day, is commanded here; and if Families be called to worship God joyntly on the Lords day by the worship competent for that day, then by proportion are they also called to worship him joyntly on other dayes by the worship suitable to them, there being the like ground for all.

11. And lastly, that which is required of families, is such worship as ought to be performed by them, supposing there were no publick worship, nor yet any other Family, worshiping him in the World. So *Joshua* resolveth *Chap.* 24. 15. *I and my House will serve the Lord*, and Sanctifie His Sabbath (that being a special piece of His service) what ever ye will do; but if there were no worshipping of God in all the World but in one family, then ought that worship to be joynt according to the same word of *Joshua's*, *I and my House*, otherwise we behooved to say, that there might be a plurality of worshippers of God in the World, and yet without any joyning together in worship, which were in it self absurd and contrary to *Joshua's* Religious Resolution.

It being thus made out by this Command, that there is such a worship as family-worship, and that it is Commanded, we shall consider in the next place, how the Scriptures do otherwayes hold it out.

1. Then consider, that where the Scriptures speak of eminently Godly-men, they speak of them as making conscience of this, and take notice of their honouring of God in their families as a special part of their eminency; So *Abraham*, *Gen.* 18. *v.* 19. *Joshua.* 24. 15. *Job* in the first Chapter of his Book, and *David Psal.* 101. are noted; It must then be a commanded and commendable Duty, which is so particularly remarked in them.

2. Ye will find it almost in all parts of Scripture, as *Gen.* 18. *Exod.* 12. *Deut.* 6. *Joshua*, 24. *Job* 1. *Psalms.* 101. and *Psalms* 30. At the Dedication of *Davids* House, which was not, sure, without some peculiar worship and craving of Gods blessing; even as in other cases, those who hath builded Houses were to Dedicate them, or to Consecrate them: and wherefore? because they were hoven in a manner, & as it were offered to the Lord, for seeking and worshipping Him in them: So, Alters, *Numb.* 7. 84. were said to be Dedicated when they were set a part for God's service, and Consecrated for that use. So *Nehemiah* 12. 27. the Walls were Dedicated and the *Levites* brought out for that end;

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which Dedication no doubt had a Religious use: and, Will any think that they began with Prayer or Praise, as *David* did, and left off such Exercises afterward? see also 2. *Sam.* 6. 20. where mention is made of *David's* blessing his House. *Esther* and the Maids of Her House, and the rest of the *Jews* in their several families, fasted and prayed, we see it spoken by the Prophets, as *Jer.* 10. ult. and *Zach.* 12. 12. and that as a Prophesie of the Converts carriage under the New-Testament. We find it also mentioned, 1. *Timothy* 3. *v.* 4. and 5. *v.* 8. and *Titus* 1. 6.

3. Ye will see it thus practised and pressed before the flood; God was honoured and worshipped in families after it (before the Law) by *Abraham*, *Job* and others in their families; under it, there was the Observation of it, and that by peculiar Ordinances, as namely, by the Passover: yea it is mentioned, and that most expressly in the very Law, as is said: it was kept up under the Captivity, and after the return renewed by *Zechariah* especially: yea it is also renewed in the New-Testament, whereby it appeareth to be of very special Observation: from all which, it is not a little commended to us.

4. If we consider the many wayes whereby the Scriptures presse this Dutie, it will be found that there is hardlie any Duty more cleared and pressed than it, if pressed: 1. By Command; 2. By Examples of Godlie-men held forth as Paterns for Imitation. 3. By Promises made to it, and. 4. By Blessings conferred on the conscientious practisers of it, *Genesis* 18. *Deut.* 11. *verse* 18. 19. 20. 21. 5. As evidencing sincerity, *Gen.* 18. *Joshua* 24. 6. As making folks lyable to the Curse and wrath of God when neglected, *Jeremiah* 10. 25. 7. As a fruit of the Spirit, and as a Companion of true Repentance, *Zach.* 12. 8. As a specially commending and adorning qualification of persons that have it, and scandalous where it is wanting, and as declaring one un-meet for publick charge, *Gen.* 18. 1. *Tim.* 3. 4. *Tit.* 1. 6.

Hence the Argument runneth strong; That duty which in Scripture is commanded, by many examples commended, and by other motives pressed, the neglect whereof bringeth guilt and offence upon the persons neglecting: is no doubt a necessary Duty, but Family-worship is such: therefore it is a necessary duty.

1. That it is commanded, what we have said from this fourth Command may sufficientlie make it out, yet we further add, *Deut.* 6. *verse* 7. 8. and *Deut.* 11. *verse* 18. 19. In which two places it is clear that observing of the Law, is not only to be studied by a Master of a familie himself alone, but that the Religious duties of frequent speaking of it, diligent teaching of it,

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whetting and pressing of it on his Family, are to be performed by him; yea it is to be written on the posts of his Door, to shew that Religion must be in the Family, and in all that enter into it, even as carrying the Word on the frontlets betwixt their eyes, was to minde them of the peculiar and particular sanctification that was called for from them.

2. That it is commended by examples, is clear in *Abraham's* who dealeth both with Children and servants in the Family, and that in things concerning the worshipping of God, as well as in things concerning his own particular affairs; He circumcised them, & commanded, yea charged them to serve the Lord, which cannot be supposed to have been done without other duties of worship. And in *David's*, 2 *Sam.* 6. 20. Who when he has been at publick-worship, goeth home to bless his Family, which was certainly to go about some Religious duty with them, as he had been doing with the people in the publick; in the one he behaved himself as King, in the other as a Governour and Head of his own Family in particular; and had it been only to pray for them, that might have been done else-where than at home, but it denoteth the changing of publick worship (wherein he had blessed the people as a publick man, as a Prophet and godly King, and had joyned with the *v.* 18.) into Family Duties, wherein he goeth to concur with them; Intimating that a Holy Solemnity should be partly spent in publick, and partly in Family-duties, without neglect of secret duties: beside that in *Psa.* 30. and *Psa.* 101. it is clear; and appeareth to have been also practised by all that built houses, who did dedicate them, and that not without Prayer, as is manifest by *David's* Dedication of his, *Psa.* 30. as is said. *Job's* example likewise maketh it out *Chap.* 1. where there are 1. Sacrifices in his Family, as well as for his Family. 2. He sendeth to sanctifie them who were absent; that is, to put them in a readiness for joining with him in that service with those that were at home, which he needed not to have done had they been beside or present with him: Yea 3. When he cannot do it personally, he will do it by another, that God may be worshipped by them all, some way together.

3. I say the neglect of it is sadly threatned as *Jer.* 10. *vers* ult. *Pour out thy fury on the Heathen that know thee not, and on the Families which call not on thy Name*; If not-worshipping of God in families, be a Character of a Family appointed to destruction, and be threatned with a Curse, then Prayer-Worship in Families is a necessary duty; for it's clear from that place, 1. That by calling on Gods Name, is meant Gods Worship in general, and Prayer in particular, which is a special part of it. 2. That by Families are

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meant particular Societies and Companies, whether lesser or greater that want this worship, and so are the Objects of that Curse.

Object. If it be said, that by Families there are meant People and Nations, yea (comparing this place with *Psal.* 79. *v.* 6.) Heathens that called not on God. *Answ.* 1. That doth confirm the Argument: for if Heathens, whether Kingdoms or Families be described by this, that they call not on God: then still it must be a Heathenish Kingdom that has not publick worship, a Heathenish person who wanteth secret worship, and so a Heathenish Family that wanteth Family-worship. 2. The Curse here is not threatned to Families, as Families, but as such Families that call not on God's Name, therefore it reacheth them: for a *toto ad omne*, &c. So then what-ever profession Families have otherwayes, if they want this duty, they are thereby laid open to the Curse. 3. It is all one upon the matter, whether by Families be meant Societies lesser or greater: for if it be a fault in Nations to neglect Gods worship, and if the neglect thereof bring a Curse on them, will it not be a fault in particular Families, and bring a Curse on them? 4. Families cannot be excluded, seing they are expresly named, though more be included, to wit, that the Curse cometh on multitudes of Families, or upon Nations made up of families. And we conceive families, to be particularlie named. 1. To show that the Curse will reach all Societies lesser as well as greater, who have this Character. 2. Because Nations are made up of families, and because there is sibness (to say so) betwixt the carriage of families in Religious worship, and the carriage of the whole Land. 3. The comparing of Jer. 10. with *Psal.* 79. will not enervate any of the places; but, when put together, they shew that the Holy Ghost doth mean both families and Kingdomes, and that what is implyed in the one place is expressed in the other, to shew that God will have both publick-worship from whole Kingdoms and family-worship from particular families as parts of these Kingdoms. 6. The ground whence the Curse is derived, is because that such a Society neglecteth such a duty, and therefore how-ever we expound the place and the word *Family* there, it will hold of all Societies in general.

4. I said that the having of family-worship is looked upon as a special qualification, the want of it is as a scandal and offence, for 1. Who are to be admited Elders or Deacons? Is it not such who have this qualification of *Ruling their own Houses well*? 1 Timoth. 3. verse 4. Titus 1. 6. (yea even Widows, 1 Timothy 5. 10. are to be tryed by this, that *they have brought up Children*, no doubt Christianly and Religiously, which can very hardly, if at all

all be, without worshipping of God with them.) 2. If that qualification to wit, Ruling their own House well, be found to be wanting, they are accounted to be unmeet to rule in Gods House, 1 *Tim.* 3.

Whence we may reason thus: That which casteth a man as unmeet for bearing rule in Christs House, how-ever otherwise he be qualified is an offence and a scandal; but the want of Family worship doth that; therefore the want of it is a scandal.

In these places it is clear, 1. That Ruling of their own House is meant not only in outward and temporal things, but also, if not mainlie, in what concerneth the honour, service and worship, of worship of God; for 1. it's the Ruling of Servants and Children together, 1. *Tim.* 3. *v.* 4. 5. Now it is clear that Children are to be brought up in the fear of the Lord. 2. It's a Ruling that Commendeth them as gracious, which no Ruling in temporal things will do; seeing many meer natural men, are wiser in their own Generation than the Children of Light. 3. Many much less fit for Ruling in these things, may yet be fit to Rule in Gods House, as experience cleareth. 4. These words, *having Children in subjection in all gravity*, speak out a Christian and Religious Rule and Order to be kept in the House or Familie in reference to a Religious end, which cannot but take in Family worship; yet it is also clear, that he meaneth not simply of inability to rule, but mainlie of defectiveness in the improving the ability which God had given for Ruling; therefore it is not said here, He that cannot Rule his House (though that be in part truth) but he that doth not Rule; and it is ranked with excessive drinking, striking, pride, and other gross ills; it having the same effect that they had, to wit, to declare incapacity for such Offices; Hence this is not to be the Rule of tryal, if he can Rule his own house well, as having gifts fitting him for it; but (supposing him to have these) it's to be inquired if he doth actuallie Rule it well, which is the evidence of the right improving of his gifts; therefore here Ruling in the mans own house, and Ruling in the Church or House of God, are looked on as two degrees of one thing of the same nature, because both take in, not only gifts fitting for the discharge of the duty of this respective ruling it, but conscience and faithfulness in the improving of them. We shall not here to this purpose insist on the frequent mention that is made in the Scripture of Churches being in Families; But shall proceed to add to what we have said, six or seven Reasons or Grounds that will further prove and clear the thing.

The first is drawn from nature, which teacheth not only that the true God should be alone served and worshipped, but that ac-

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cording to the Stations God hath put men in, they should improve them with their gifts and parts for an higher end than their own behooff or advantage, to wit, His Glory: And that as they have a peculiar fellowship given them by Him as His Gift, so He should have answerable and peculiar acknowledgment from them; and therefore seeing the appointment of Families is God Ordinance, and that it's He that giveth to some Children and Servants which are with-held from others, there ought in all reason a Tribute to be given to him resulting from that Society and Fellowship: hence it was, that before the Law, the Patriarchs had their worship, specially in their Families; yea, Heathens, beside their publick Idolatrous worship, and Idolatrous Temples, had their peculiar *Penates*, or *Houshold Gods*, on whom for their particular Families, deliverie from Enemies and protection, they depended.

2. A second is drawn from the nature of Christian Communion amongst Believers, which as it requireth the performing of Christian duties, according as we are in providence called to them, so it requireth the making use of that tye of Family-interest, or relation superadded to the former for furtherance and entertaining of that Communion because there is a special access ministred by such a Relation to the attaining of that end: Hence it is we conceive (as is said) that some Christian Families are called Churches, because so many Christians casten together, lived in a Christian discharge of all Family-Ordinances (so to speak).

3. The Lord by His Covenant doth especially (though not always) derive mercies to Families taking them in together, and making promises to the, and conferring priviledges on them. So *Abrahams* whole Family was taken in Covenant, *Gen.* 17. And in the New-Testament, whole Families were at once Baptized, which certainly calleth them to a peculiar way of being answerable to such priviledges and ingagements: And is not this one special and very proper way of being answerable to them, that they worship God together, and joyn in blessing him for such mercies, and in prayer to Him for grace to carry suitably to them?

4. The mutual interest that usually is in the condition of Members of the same Family, calleth for joynt-seeking of God, and worshipping of him, as they are joyntly concerned in the same dangers, the same sins often, the same strooks, the same duties, the same mercies; for what is so to one, is ordinarily some way so to all, therefore ought they to joyn in confessing of sins, acknowledging mercies, deprecating dangers and strooks, and discharging of Duties.

5. *Private* Worship is profitable to all the ends of a family. It's a acknowledging of God and honouring of him, it helpeth the Master to keep his Authority, and maketh every one in the family to walk the more respectively towards the rest, and it keepeth from many out-breakings, when they are to meet so often together to seek and worship God; hence, in experience, we often see that these families, where religious Worship is, are generally more civil, at least, than other families, where it is not, and that the children and servants of such families readily profit most, are most countenanced by Gods blessing, and are in greatest capacity to get good of the publick Ordinances.

6. The Lord loveth to have a distinction betwixt these that serve him, and these that serve him not: Now as to a family relation, what difference is there betwixt a professing Christian family, where the joynt worship of God is not, and a Heathenish family? Heathens live and eat and worke together, and when no more is seen, they look very like the one to the other, Even as in a Nation where no publick Worship is, though private persons privately seek God, yet there seemeth to be no publick National difference betwixt that Nation and a Heathen Nation; so in the former case a Family difference will hardly be found, if any should inquire of what sort of families these are.

Add, that it will be hard to say that a man should take care of the outward Estate of his Family, and neglect the spiritual, and keep Communion with his Family in temporal things, and none in spiritual Duties, yea doubtless he should be much more in these, as being both more necessary and more excellent.

Having first shewed that this fourth Command holdeth forth a Familie Worship; and having so cleerlie confirmed it more largely from other Scriptures and grounds of reason, it followeth now according to the method proposed, that we shew in the third place, how particularlie the Scripture describeth wherein it doth consist, whereby it will further appear to be of God. The Scripture describeth it four wayes.

1. In general it is called in *Abraham* and *Josua*'s Case, *keeping the way of the Lord*, *serving the Lord*, very comprehensive expressions, taking in much, and here it's *Sanctifying of the Sabbath*, that is, performing of the duties which are to be charged for the right sanctifying of that day, we conceive it to be in short, to do these things in a joynt Familie way, which a Servant of God may, and ought to do, alone, that is, to pray, read, sing Psalms, &c. or to do in a domestick way, what Christians in providence

dence cast together, may do; as to pray, read, further one anothers edification by repeating of Sermons, spiritual Conferences, Instruction, Exhortation, Admonition, &c. for they have their tye of Christianity, and this of a Family-relation beside, which doth not abrogate the former, nor derogate from it, but doth further corroborate and add more strength to it, as to make it more necessary and lesse elective, more frequent and lesse occasional, and to be now by domestick rules authoritatively regulat for Edification, which cannot so be by the simple tye of Christian Communion.

2 It speaketh of particular duties, wherein they should joyn, as 1. Here of sanctifying the Sabbath in all the duties of it, adding more to our Family-worship, that day than other dayes, as well as to our secret worship, for the Sabbath was to have its double offering. 2. Of praying, *Jeremiah*, 10. ult. which is necessarilie included in that mourning, mentioned *Zech.* 12. *a fruit of the poured out spirit of Grace and Supplications*, to 2 *Samuel* 6. *Davids* blessing his Family is to be understood of his going before them in Prayer to God for a blessing on them, not in common as a publick Prophet, which he did with the People, but as a peculiar duty discharged by him to his Family, whereof he was head. 3. Of Familie fasting, or setting of time a part in the Familie extraordinarily for fasting and Prayer, as in *Zecherie* 12 in that solemn mourning, and in *Esther* 4. Where it is recorded, that she and her Maids (who were her Familie) and all the *Jews* at *Shusan* (who yet could not have in that place a publick fast) did go about that dutie. 4. Of Instruction, a most necessary dutie to instruct and teach the Familie the knowledge of God; the command goeth expresly on this, *Deut.* 6 7 8. and 11. 19. 20 where we are commanded to talk of the Law within the house, to teach it our Children diligently, or (as the word is) to whet it on them by Catechising, and to write it on the posts of our doors and on the walls of the House, for what end I Pray? Sure for this very end, that the house might have the means of knowledge in it, and that the knowledge of Gods Law might be taught and learned in it, and will any think that the walls should teach and the Master be silent? Especialie, seeing it is for the Famillies behoove, that these things were written: What if some in the Family could not read? Which on several accounts might be, then it would follow that they were lost, if there were no more nor other teaching then what was by writting on the walls, when

Abraham commanded his house to keep the way of th Lord, and to serve him, will any think he did not teach them, who he was, and how he should be served? By proportion other things fit for edification, and as Worship to God, come in here, particularlie praise, as appeareth by the 30. *Psal.* intituled a *Psalm or song at the Dedicating of David's house.*

3. The Scripture speaketh of, and holdeth out the duties of the particular members of the Family, and that in reference to the stations they are in, and the relations they sustain and stand under, as of Husband and Wife, that they live together, as the Heirs of the grace of life, and so as their prayers may not be hindred, of parents that they do not only provide for their children temporal things, but that they also bring them up in the nurture and admonition of the Lord, and 1 *Tim.* 3. 4. and 12. both children and servants are put together.

4. The Scripture speaketh of ordering of families by a special Family-Discipline and Authority, therefore it is called in *Abraham commanding or charging his Servants to keep the way of the Lord*, and 1 *Tim.* 3. *a ruling of their own house well*, with some resemblance unto ruling in the Church by Ecclesiastical Discipline, with which it is some way compared, as having a fitness, or as being an evidence of fitness, for that.

This Discipline consisteth especiallie in these three, 1. In making good domestick Laws for children and servants in order to every thing aright, that concerneth the promoting of Godliness and edification amongst them; and in timing of things aright, so as every dutie that is to be done in the Family may be done in the beautiful season of it. 2. In putting forth a paternal or parental and masterlie Authoritie in carrying on these ends, Commanding or charging as *Abraham* did, ruling so as children and servants may be kept in subjection; it is verie insuitable and no wayes allowable, that Masters should Command in their own business, and onlie intreat in the things of God. 3. In Exacting an account of Obedience and censuring Disobedience; *Job* and *David* do reprove their own Wives, by vertue of the Authority of their Head-ship. *David* will not suffer a wicked person to abide in his house; that is, when Commands and rebukes will not do, he will even extrude and put away.

If it be asked here, on whom doth the burden of discharging duties in the Familie especiallie lye, and what is to be thought of *chaplains*?

Ans.

Answ. I will not altogether condemn *Chaplains*, for certainlie Maſters make uſe of helps, and God as often bleſſed it, and that practice of *Levites* being in Families, *Deut.* 12. v. 13. 18. 19. (though it was a ſnare through his own fault to that Levite, who went ſeeking a place to ſojourn in, *Judges* 17. in *Micahs* houſe) ſeemeth to inſinuate that there hath been, and might have been, ſome what of this: and good if well improved; yet when putting the charge upon Chaplains, either meerlie for Maſters of families their own eaſe, and when they think themſelves altogether exonered of that burden, becauſe they have ſuch with them, or when it's becauſe they think leſs of, and under-value that duty themſelves, or account it below them to catechize and inſtruct ſervants, or to pray in their families, or becauſe they cannot beſtow ſo much time on theſe Dutys, who yet can beſtow much more idly, that is utterly culpable and inexcuſable; the burden lyeth on the Maſter primarily and chiefly, and therefore he can never denude himſelf wholly of it, more than of his other neceſſary affairs, except when more publick affairs call him, or when infirmities impede him; for here the Commandſaith, thou, to wit, *Maſter*, *nor thy Sonne nor Servant* &c. it ſpeaketh directly and immediatelyto him, becauſe the performance of the dutie is eſpeciallie called for from him: ſo in that example of *Abraham*, it's he that commandeth his houſhold to keep the way of the Lord; *Job* himſelf offereth the ſacrifice, *David* will not ſend home, but goeth himſelf to bleſſe his houſe (though they had otherways much employment if that could excuſe) and the man that is to be choſen an elder, is ſuch as ruleth his own houſe well; having of a Chaplain, will give no great proof of the Maſters own dexterity, yet we ſay, that one may for the better effectuating the end take help, though he cannot altogether devolve the burden on another; yea we think when the Maſter is negligent or abſent, Duty falleth to be performed by theſe of the Family, on whom the weight of his affairs doth in his failing or falling ſhort, lye, if qualified; ſo that amongſt other defects they ſhould make up this, or in ſuch a Caſe the moſt fit and beſt qualified in the family ought to be pitched on for this.

From what hath been ſaid, Family-worſhip appeareth to be ſo convincinglie clear, neceſſarie and important a dutie, that any Objections or Scruples, that can be moved againſt it, muſt needs be but of little weight and importance, and may be eaſily ſolved and ſatisfied: It will not therefor be needful to condeſcend particularlie on them. And as for the advantages

that wait on the conscientious and suitable practice of this Duty they are many, a few whereof we shal very briefly touch upon. As, 1. It hath Gods special approbation, testimony, and commendation, and he hath a great delight and complacency in the diligent and faithful Practisers of it, *Genesies* 18. *verse* 19. 2. It advanceth to a high degree of Familiarity with God, and is rewarded with sweet Communications of his mind as himself thinketh fit, *ibid.* comparing *verse* 19. with *verse* 17. and 18. 3. It is readily and often followed with success more or less towards the spiritual good and edification of servants and children, either in the Masters life-time, or when he is gone, *Genesies* 18. *verse* 19. *Abraham will command his children and household after him, and they shall keep the way of the Lord, they shal keep*, is emphatick and observable; and with promised blessing on the Master, or Head of the Family, *ibid. That the Lord may bring upon Abraham, that which he hath spoken of him.* 4. It is a notable mean of the propagation and increase of the knowledge of God: O what plenty of the growth of the knowledge of God might, and would be, in the Church, if all Masters of Families made Conscience of Familie Duties? and particularlie of catechising and instructing them in the Knowledge and of the Principles of Religion! And what can one Minister do as to this alone in a numerous Congregation, if all or most, Masters of Families be negligent, who yet must answer to God for the Souls of their Children and Servants, as well as the Minister must for the Souls of all under his Charge; their being under their Charge, as well as the other are under his, as is clear, from this same Command. 5. It very much furthers through Gods blessing all the Family for profiting by the Ministry of the Word, and for joyning in publick duties of Worship, as is obvious. 6. It procureth, or at least, is a fit, hopeful and promising mean for procuring a suitable Discharge of all sorts of Duties called for from the several Members of the Familie in their respective Capacities. 7. It is notably contributive, through Gods blessing, for preventing many publick scandals in the Church, whereby the Name of God is much dishonoured, and the Profession thereof disgraced. 8. The ruling of a mans own House well, doth not a little fit him, that is otherwise qualified for it, and called to it, for ruling in the House of God, 1 *Timothy* 3. *verse* 4. And by proportion, for other publick Employments, whereof he is capable, and to which he is called. 9. It is waited with sweetly, smiling, quieting and satisfying Reflexions in the strait, and particularly at death; and failings in it (let be utter

neglect)

neglects) are waited then with sad and bitter challenges, as may be gathered from *Davids* words, 2. *Samuel* 23. 5. *Although my house be not so with God*, &c. The contrary prejudices either of the utter neglect, or of the careless and overlie performance of these Familie Duties, may be easilie discovered by the due consideration of these fore-mentioned, and other such like advantages: And from all that is said on this Subject, the horred aggravations of the grievous sin of neglecting Familie worship, so clearly commanded, so much commended and pressed, so much practised by the Saints, held forth to be so advantagious in its practice, and so prejudicial and severelie threatned in its neglect, cannot be but at first view obvious to any that will but with ordinarie seriousness take notice of them.

Having cleared that this Command is moral, not as to the setting a part of time for Duties (which every Command supposeth) but of so much time, particularlie stinted and defined in the Command; We come now to see what is specially commanded here; the Command divideth it self in a *Mandate*, or mandatorie part in the first words thereof, and in an explicatorie part, wherein it is more fully cleared and pressed: The 1. is *Remember the Sabbath day to sanctifie it, or keep it holy*: For the opening up and winning at the clear meaning thereof, we would consider three words.

The first is, what it is to *remember*, or as (it is infinitivelie set down) *remembring* to remember; this is prefixed and would look rather like the inferring of something commanded already, than the new instituting of a Command, and so indeed it seemeth to suppose a day formerly instituted and set apart for God (as was hinted before), which by this Command his people are put to mind of. It doth beside import these four with a respect as it were to four times, viz. A constant and continued Duty at all times, and in all dayes, that is, that we would remember, that God has set apart a seventh day for himself, and therefore every day we would remember to cast our affairs so, as they may not be impediments to us in the sanctifying of that day, and we would endeavour always to keep our hearts in such a frame as we may not be discomposed when that day shall come; and this affirmative part of this Command bindeth *semper*, or alway, and its negative, *ad semper*, on other dayes, as well as on the Sabbath.

2. It importeth a timely preparing for the Sabbath, when it is coming, or when it draweth near, this *remembring* it, calleth for

for something to be done in reference to it, before it come, a man by this is obliged to endeavour to have a frame of heart, that he may be readie to meet the *Sabbath*, and enter kindly to the Duties of it, when it shal come, otherwayes, if it come on him while he is in his common or course frame and not fitted for it, it will say he has not been remembring it before it came.

3. *Remembring* importeth an intensenes and seriousnes in going about the Duties of the day, when it cometh, and that it should be with all carefulnesse sanctified, and that men should be mindful of the duties called for, lest their hearts divert from them, or slacken, bensil and grow formal in them; whereby mens inclination to forget this duty, or to be superficial in it, is much hinted at; this word we take to be moral, being a mean for furthering the great Duty aimed at of sanctifying the Lords day or Sabbath coming.

4. *Remembring* may import this, that the Sabbath even when it is past, should not be soon forgotten, but that we should look on the Sabbath past to remember it, lest by loosing the fruits of it, when it is by, we make our selves guilty of prophaning it.

The next word is, *the day of the Sabbath*. By *Sabbath* here is meaned rest, as it is expouned by the *Apostle*, *Heb.* 4. and that not every Rest, but a holy Rest from our own Works, that there may be access to positive Sanctifying of that day; for the Sanctifying of that day is the end, and this is but a mean and necessary supposed help, without which the day cannot be sanctified in Holy Duties; holy Duties and our own Works going for the time inconsistent; besides, that Rest on this day is not only called for, ceasing from our ordinary affairs in the time of Worship, is called for on any other day, but more especially and solemnly in respect of the day it self; for at other times our duties require a time for them, and therefore that time cannot be employed in another ordinary Work and in Worship also, but here the Lord requireth time and rest to be sanctified, and therefore we are to perform holy Duties in that time, because it is to be sanctified. Other times and rests are drawen after worship, this time and rest draweth Worship necessarily after it; hence it was that only the Jews feasts were called Sabbaths, I mean religious Sabbaths, not civil or politick as their years were, because they included a rest upon Destination to an holy use.

That which is mainly questionable here, is concerning the day, expressed in this Command, concerning which may be asked, 1. What sort of day, or the *quomodo*. 2. How often, or the *quoties*. 3. What day of the seven or the *quando*. 4. When we are to reckon its beginning.

For

For Answer to the first we say, There are two sorts of dayes mentioned in the Scripture, one is artificial of twelve hours, so the Jews divided their day, making their hours longer or shorter as the day was long or short, but they kept up the number of their hours alway, the other is a natural day, which is a seventh part of the Week, and containeth twenty four hours taking in so much time as intervеeneth betwixt the Suns beginning to ascend, after midnight, the noctural Solstice, till it passe the Meridional altitude, which is the Suns Vertical point for that day, till it come to that same very point of Midnight again, which is the Suns natural course every twenty four hours, comprehending both the artificial day, which is from midnight to midday, and the artificial night also, which is from midday to midnight again.

The day mentioned here is the natural day, because it's a seventh day, proportionable to each of the six dayes given unto us, and they with the seventh making up the Week, it must contain as many hours as any of the rest doth; but *the six dayes wherein, God made Heaven and Earth*, &c. are natural dayes, therefore the seventh, to wit, the day of rest, must be so also.

Let us only for further clearing and for directing of our own practice, speak here a word or two more. 1. We say it is a whole natural day, that is, as it's usually employed by us on any of the six Dayes for our own Works, that as we spend so much time in our Ordinary Callings on other dayes, so would we employ so much in Gods Worship secret, private, and publick on that day, what proportion of time we use to give, or may and should give ordinarily to our Callings on other dayes; we would give as much to God and his Worship, to our souls, and our spiritual state on the Lords day, or Sabbath.

Therefore, 2. There is not to be understood here a rigid prefixing of all these hours to be spent in Duties of immediate Worship, but our Working and Waking time, having a respect to our infirmities, and also to our Duties, left under pretext of infirmity we incroach upon Gods day, and give him lesse than we give to our selves, or should and may give him. And so in Scripture they accompted, what is betwixt rising and going to bed, as all the Work of one day, or one dayes Work; for as God in conceding six dayes to us, hath yet so done it, as there may be a Reserve of particular times for worship called for from us to him every day, for keeping up our Communion with him; so on the seventh day doth the Lord allow so much

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conveniency of sleep and other refreshing, as may be subservient to the main end of the day, these being works of mercy and necessity which Christ allowed on the Sabbath, which was made for man and not man for the Sabbath.

3. Yet care would be had, lest under pretext of these we exceed and apply too much of what is the Lords unnecessarilie for our selves and on our lusts; and if we will make for ordinarie businesse, and keep up, on such and such a Dyet, other Dayes, yea if we might do it, or others no more strong than we, do it, the pretence of infirmity will not excuse us, especially seeing hardly it can be often instanced, that timeousnes at Gods Work in that day, or earnestnes and continuance in it hath proved hurtful, which we may account as a part of Gods blessing on the seventh day, that less meat and sleep may be as refreshful as more at another time: Thus much for the *quandus*, or the continuance of the day.

Secondlie, it may be enquired how often, by vertue of this Command that day doth recur? if it be one of seven? or, if it be the very seventh? And so if this day be to be taken definitelie for the verie seventh day after the Creation, or indefinitelie for one day of seven, as the Lord should otherwise determine, or had alwayes determined astricting them to a day, but not any particular day by vertue of this command, but to such a day as was formerlie described or prescribed from the begining during the Jewish State, and to such another day as God should after Christs coming reveal unto them, and pitch upon for his service? for taking it for granted, that a seventh day, as moral is commanded, it followeth to be inquired, whether it be the Seventh in number, that is, one of seven, or the seventh in order, that is, the Seventh day?

For answering this we would premit. 1. That there is a great difference betwixt these two; The one, to wit, that there be a seventh doth concern the matter and substance of pietie: the other, to wit, which of these seventh it be, is more circumstantial and is alike, if it be appointed by God, and have the blessing.

2. That it is usual for God in his commands concerning Worship, not at first to expresse a particular definitely, but to deliver it in the form of a general indefinitely, mediately and by clear consequence, as it were several *Species* under one *Genus*.

As for instance; 1. when *Deut.* 12. 5. he commandeth his people to offer their Sacrifices in the place which he should choose, here there is a tieing or astricting of them to the place which God should reveal unto them, this before the Temple was built, tyed them to the Ark, and sometimes to one place, and sometimes to another,

other, as if was removed & placed, till it was brought to *Jerusalem*; but after the Temple was built and chosen for the place, it afflicted men to that; yea when the Temple is destroyed, and Christ come, it afflicteth men to no place by another, but it obligeth men to worship God every where in spirit and truth. It's true, this is a Ceremonial precept, and will not hold in all things especiallie as to its abolition, yet while it stood by a positive Authority or Precept, it sheweth that God may command a particular, as one day of seven, and yet not instantlie so determine, but that one and the same Command may inforce to diverse dayes at diverse times, upon supposition of Gods manifesting his mind, even as by one Command, men were stricted successively to diverse places.

2. See it instanced in the second Command, wherein God requireth such a worship, as he himself should prescribe, which is the moral affirmative part of it, and dischargeth all worship by Images, that is, the moral negative part thereof; by vertue whereof Believers were then tyed, to offer Sacrifices, to Circumcise, to keep the Passover, &c. But now Believers are tyed to baptize, to celebrate the Lord Supper, &c. yet by vertue of one and the same command: so here, that command which requires the Seventh day from the Jews, may require the first day from us Christians, for the Sabbath, because these particulars are not expreslie, directly, & immediatlie called for by these commands, but indirectly and by consequence, yet this second Command tyed the *Jews* to abstain from blood, and to circumcise, before the Ceremonial Law was added to them, because these commands were formerlie revealed to them, but it tyed them to these accidentially (to say so) and by consequence only, even so we say of the fourth command as to the seventh day, it being instituted before: consider for this *Exod.* 16. 26. where six days for gathering of Mana, and a seventh for rest, are spoken of.

A third Instance is in Tithes, which was the Lords requiring a part of their Means or Substance, as this was a part of their time, he here required the tenth part of their increase, as here he doth the seventh part of their time? yet God in proportioning their estates, did not particularlie limit to any exact and precise order, but as to this proportion of their estates whatever they were; so we say here; had not the day been determined otherwayes than by this command, it would not have implyed any particular definite day of the Seven.

3. We premit, that though the Seventh day be called moral, as expressed in the command, or understood, ye it is but morall-positive, and so alterable at the will of the Law-giver, and therefore

for the question would not be much different, if acknowledging the Seventh day to be commanded to the *Jews*, as well as one of seven, we yet asserted the seventh to be discharged, and one of seven to be still retained, for so one of seven would be binding now and not the Seventh.

4. Yet lest we should seem to admit somewhat changeable in the very command it self precisely considered, we would put difference betwixt the commanding part of the Law, and its explicatory part: the command may be moral and indefinite, although some things or reasons and motives were not so; as in the preface which inforceth all the commands, and in the promise annexed to the fifth, there was something peculiar to that people, yet cannot we cast off all because of that, suppose there had no more been in this fourth Command, but *remember the day of rest to keep it holy*, that would not have inferred the Seventh day, though we think the Jews, because of their former sanctification, would have been obliged to keep that day by vertue of this command: And suppose that in the explications or reasons, there may be something added peculiar to that people (which cannot be a seventh day, but at the most (if any thing) the seventh day) yet that which is in the commanding part, will still stand moral, to wit, that the day of rest should be remembred; & if it can be made out that it was determined to the *Jews* to sanctifie the Seventh day (though it were in the reasons added) and to us afterward to sanctifie the first day, they will be both found to be a seventh day, and a day of rest, and therefore to be remembred and to be sanctified, this would resolve into the same thing on the matter; yet we conceive it saffest to assert, that in this command God hath set apart a seventh day to himself, which is to be sanctified be us, by our application of it to holy uses; but doth not by it expresly, directly, primarilie bind to the seventh day, but secondarilie and by consequence, to wit, as it was otherwayes before declared by him, and so it bindeth now that same way to the sanctifying of the First day of the week, as being now revealed by God, just as in the former instances or examples we touched upon.

That a Seventh day (whatever it be which is chosen of God) and not the Seventh day in order, is to be sanctified by vertue of this command, as injoyning that, as the substance and matter of it, may be made out by these Arguments.

Arg. 1. That which is the substance of this command is moral, and bindeth perpetually; as we have formerly proved (for if its substance be not moral, then it self is not so either) but that a Seventh day should be sanctified, hath been maintained

the Church by the Apostles in their retaining the First day of the week, while the Seventh hath been laid by and never used; therefore it was not the Seventh, but a Seventh day which was primarily commanded in this Command; so that no particular day is instituted here more than any positive service is prescribed in the second Command; yet the observation of what was prescribed, or should be prescribed, was included. Even so it is here in reference to that day; and as we may inferr that the second Command injoyned not such and such ordinances primarily, because they are abolished; and that such as were negative or prohibited, as not making of Images, are moral, because they are continued, and Images are to be rejected; just so may we conclude that a Seventh day here was primarily commanded, and is moral, because it is continued, and that the Seventh was not so commanded, because it is rejected and laid aside.

This Argument especially made out in the designation of the Lords day will prove this; for if that Seventh day was the substance of this command, then either it is to be continued as moral, which were against the current of the New-Testament, wherein, as Christ hath set forth different ordinances, so a different chief solemn time for worship; oe we must say that this fourth Command belongeth not to us at all, the contrary whereof we have made out: It must then follow, that it was not the Seventh day, but a Seventh day which this Command respecteth, which therefore belongeth to us, as it did to the Jews, as well as any other Command (and particularly the second Command) doth.

Arg. 2. If God hath put a difference some way betwixt the Sabbath commanded here, and the day of his own rest, the Seventh day, then it would seem it's not that day which is commanded: But he hath put a difference, 1. In the mandatory part, *Remember*; what? not the Seventh day, but the Sabbath day, or day of rest: 2. In the blessing, it is not said, *he blessed the Seventh day*, but *the Sabbath*; therefore is that difference so palpable, as being specially intended; whereas, if the scope of the Command were only the Seventh day, it had been much more clear to have set it down otherwayes; and no other probable reason of the difference can be given.

3. *Arg.* Either a Seventh day is commanded primarily, and then the Seventh but secondarily and consequentially, or the Seventh was commanded the Jews primarily, and one of the Seven but consequentially (for both were commanded to them) and the first, to wit, the Seventh as being in use before. But it cannot be said, that the Seventh day was primarily commanded, and one of

Seven

Seven consequentially onlie, because the general is first commanded and then the particular; as when God required Tithes of Increase and Cattle, by the command of Tithes he first required the proportion, and then what particular proportion as to order, he himself should carve out to them; and so consequently came in the tenth Beast (which passed under the rod) by a particular command, Lev. 27. 32. 33. because there God determined; but if that tenth had not been set down, the general command had but determined upon the tenth of Cattle, as of Sheves, or Bolls of Corn, even so it is as to the day, the command requireth one of Seven primarilie but that it is this Seventh, followeth from another determination.

Arg. 4. If the moral grounds and reasons which press this command, do most directly respect a Seventh day, and not the Seventh, then it's not the Seventh day, but a Seventh day, which is primarily commanded in it (for the reasons bear out, especially what is moral in it, and principally intended) but the moral reasons pressing it, plead more strongly and directly for a Seventh day, and but indirectly for the Seventh day as it was then instituted; *Ergo* &c. That the reasons do directlie press a Seventh day, and in a manner stick closelie to it, may thus be made out.

1. If the reasons equallie press on us the First day, and the observations of it (supposing it now to be observed according to Divine warrant) then they do not primarilie press the Seventh; but the reasons equallie press on us the First day, *Ergo*, &c. the major is clear, for the same thing cannot press two different days primarilie nor equallie; that the reasons concern us as well as them upon the supposition aforesaid, may thus appear.

1. They are universal, and do not belong to that people more than any other, for the concession of Six days is to all, and Gods example of resting, concerneth all.

2. If the breaking of that Command be equallie sinful to us with them, and strike against the equity of the Command, and Gods example in us as well as in them, then these reasons concern us also, and us as well as them: Now that they do so, and agredge the sin of prophaning our Lords day as they did the sin of prophaning their Sabbath, we must either grant, or we must deny that they concern us at all: Beside the weight of a challenge from the conscience by vertue of them, will put a tender heart out of question of it, seeing God giveth us Six dayes to our selves, as he did to them, and his example proposed to us, ought to be respected by us, as well as by them, and the same general equity is in both.

3. If the reasons be a sufficient ground of allowance to us for Six working days together, even the last Six of the week, as they were to them for the first Six; then they determine not the Seventh day to be the day of rest primarily, but a Seventh following these Six of labour; but they do allow us warrantably to worke Six days, even the last Six of the week, *Ergo*, they do not determine the Seventh day primarily: the connexion of the major seemeth to be very clear? For first, these must stand and fall together, if the concession (to call it so) concern us in the Six working days, so must the reservation of a Seventh. 2. As the concession concerneth us in the Six working days, so must the prohibition of work on a Seventh of rest, for the one determineth the other; if the concession be for Six in number, so must the prohibition be for a Seventh in number; but if the concession be of six in order, then it is the Seventh that is to be reserved, and if the Seventh, be related to in the prohibition of work, then the concession must look to the first Six days, which it doth not, as we have shewed. And therefore, 3. Seeing the Six days concession looketh to Six in number, so many thou mayest or shalt worke together, and no more, the prohibition must also respect the number, to wit, a Seventh and not the Seventh day: the Minor will be clear to the Judicious considerer, by a particular application of the Reasons of the fourth Command.

Further, if the concession respect not the number, but the order (as it must, if the prohibition of work on the Seventh respect the order and not the number) then 1. What warrant have we for our Six work days? if it be not here, where is it? for sure we cannot take Gods time without his order and warrant: 2. And more especially, then could not we by vertue of his Command plead allowance for working Six dayes different from the first Six; if so, we would not be astricted by the Command to sanctifie one (seeing the one inferreth and determineth the other, and they must go together) which were absurd.

Yet again, it may be made out that the Reasons press a Seventh and not the Seventh, by considering the words and force of the consequence in both.

The first Reason is, *Six days shalt thou labour, but the Seventh is the Lords.* 1. It sayeth not, take the first Six, but of Seven take Six to labour, and give the Lord the Seventh, for he has reserved it to himself. 2. The same equity is in the inference for a Seventh, that is, for the Seventh, if not more; he has given the six, therefore give thou him a Seventh; will conclude more formally then give him the seventh; a seventh is the seventh part of time as well as the

seventh, which is the equity the Command goeth on. 3. Had the Command intended to inferr the seventh primarilie, it would have been more clearlie expressed thus, he hath given thee the first six therefore give thou him the seventh.

The second reason from Gods example inferreth the same; he wrought six and rested the seventh, do thou so likewise, and so they that worke six and rest a seventh (as we now do) follow Gods example, as well as they that wrought six and rested the seventh did.

Arg. 5. If the positive part of the Command must be expounded by the Negative, & *contra*, then it concerneth one of seven, and not the seventh: But the first is true, 1. The positive part commandeth a day without respect to its order, therefore the negative doth so. 2. The negative is to be resolved thus, ye shall not worke above six, not thus, ye shall not worke above the first six, as the event cleareth 3. If it be not the first six, but six, that is in the concession, then it is not the seventh, but a seventh, that is in the inhibition, but the first is clear, *Ergo &c.*

Arg 6. If this Command, for the substance of it, concern us, it being moral, and bind us to the First day, and the sanctifying of it equally, as it obliged the Jews to the seventh; then it's one day of seven and not the seventh, which is intended primarily by it; But it bindeth us to the First, *Ergo*, That it's moral, and bindeth us now is cleared. Thus 1. It either bindeth to this day, or to nothing therefore it primarily granteth six, and not the first six, for labour and by clear consequence intendeth primarily a seventh, and not the seventh, for a day of rest. 2. If it be a sin against this Command to break the Lords day, or Christian Sabbath, and prophane it, then it obligeth us to it, and that directly; for indirectly, and by consequence the breach of the Sabbath is a sin against any, or all of the three former Commands. 3. If the prophaning of the Sabbath be forbidden on this ground, because it is the Lords (as it is in this Command) then prophaning of the Lords day is equally forbidden in it, because it's the Lords, and is now appropriated to him according to His own Will. 4. The Testimony of mens Consciences, and the constant challenges of all (when tender) as being guilty of breaking this Command whenever they prophane the Lords day, do convincingly hold forth that this Command concerneth us, and are as so many witnesses of it; and consequently prove that it is not the seventh day, but a seventh day, whether instituted, or to be instituted, or to be instituted by God, which is the substance of it, and primarilie commanded in it; for it's never counted a breach of this Command to neglect to sanctifie the seventh day, neither doth the conscience

Consciences of well-informed Christians challenge for that, though they do most bitterly for the other, as is said.

In sum, suppose now the first day being instituted, that the Command were to sanctifie the Sabbath, we would understand it of the First day, because it's alreadie instituted; and the same reasons will inforce it, even so the Seventh day came in then, because it was formerly instituted; beside the Sabbatisme signifieth not this or that day, but what day soever, shall be by God solemnlie set, or is set a-part for holy rest; and the Command will run for our observing the Lords day, supposing its institution as well as it did for that; although it more directly tye them, yet it doth so but as a reason, even as the preface prefixed to all the Commands, and the promise affixed to the fifth, concern them literallie: yet are binding in so far as they are moral, as appeareth by the Apostles applying the last, *Ephes.* 6. 2. without relation to that particular Land or People, but as applicable and common to any Land or People making conscience of obedience to Gods Commands.

But here it may be objected, 1. The Jews kept the Seventh day. *Answ.* 1. Not by vertue of this Command, but by its prior institution, even as they were obliged to Sacrifices and Circumcision by the second Command, though they were not particularlie named in it. 2. So we are obliged to the keeping of the First day of the week by this fourth Commandment; yet it followeth not, therefore this is expresly commanded in it, there being indeed no particular day primarilie at least instituted in it.

2. It may be objected, But God rested the Seventh day? *Answ.* Gods rest is not principally proposed as the reason of that Seventh day, but that he rested one day, after six imployed in the works of Creation. It's to inferr the number, not the order; otherwayes it would not concern us. 2. The Seventh relateth not to the order of the days of week, one, two, three, &c. but it's called the Seventh with respect to the former six of work

Thus much for the *quoties*, and how often the Sabbath recurreth, and what is the day.

It remaineth here to be inquired what is the beginning of the Sanctification of this day (which belongeth to the *quando*) or where from we are to reckon it, seeing it's granted by all to be a natural day? Now it is questioned mainly, whether its beginning it is to be reckoned from evening about Sun-setting or darkness, to Sun-setting the next day, or if it be to be reckoned from morning, that is (as we fix it) when the Sun beginneth to ascend towards us

after midnight, which is morning largely taken, as it's evening largely taken, when the Sun beginneth to decline after mid-day.

In this debate then, we take morning and evening largely, as the divide the whole natural day, ſo the morning is from twelve at nigh to twelve in the day, and the evening from twelve in the day t twelve at night: And it muſt be ſo here, for 1. *Moſes*, *Gen.* 1. divi eth the natural day in morning & evening, which two put togethe make up the whole day; and theſe Six days, made up each of the of morning and evening, are natural dayes, the whole week bei divided in Seven of them: and that reckoning from Gods exa ple is no doubt propoſed for our Imitation in this. Hence the mo ning watch was before day, and the morning Sacrifice about nin of the clock, ſo the evening ſacrifice was about three in the afte noon, and the evening watch about nine at night. 2. It is grante by all, and is clear from this command, that as we account the S working dayes of the week, ſo muſt we account the Seventh, ſo one muſt begin where another endeth; and if one of them begin the evening or morning, all the reſt muſt do ſo likewiſe. 3. We ſup poſe the ſanctifying of the ordinary Sabbath was from morning evening, I ſay of the ordinary Sabbath; becauſe for extraordinar Sabbaths, as of the *Paſſover*, *Exod.* 12. and of the *Atonemen Levi.* 23. there were ſpecial reaſons; and though otherways they were to be ſanctified as Sabbaths, yet that they were to begi in the evening before, was added as a ſpecial ſolemnitie of thes ſolemn times, and therefore the example or inſtance of theſe wi not be concludent here to the prejudice of what we aſſert, but r ther, to the contrary, ſeeing there is a particular excepting of them from the ordinary rule, and the particular intimation of their be ginning in the evening, will rather confirm our aſſertion, that the ordinary Sabbaths did begin in the morning. 4. It's not queſtion ed, if on the evening before, people ſhould be preparing for the Sabbath following, we ſaid that this included in the word *remember* but if we ſpeak of the Sabbath to begin at the evening before, then it will be comprehended as apart of the very day, and ſo it will conclude the work or obſervation of the day to cloſe at the next evening.

We conceive, eſpecially to us Chriſtians, the day is to begin in the morning, as is ſaid, and to continue till the next morning for which we reaſon thus.

Arg. 1. As other dayes begin, or as dayes began at the firſt, ſo muſt this, but dayes ordinarily begin in the morning, *Ergo*, &c.

If the firſt Six of *Moſes* reckoning begin ſo, then thus beginneth

ſo alſo, but they do begin ſo, which may be cleared from *Gen.* 1. where the evening and the morning maketh the Firſt day after the Creation.

1. If there the morning and the evening do fullie divided the natural day, then the morning muſt go before the evening, everie morning being for its own evening: But they do divide the natural day, all being comprehended under Six dayes, *Ergo*, &c. the conſequence is clear, to natural ſenſe, for the forenoon, which is the morning muſt be before the afternoon, which is the evening; the aſcending of the Sun is ſure before its declining: and ſeeing the morning, natural (to ſpeake ſo) of the natural day, is from the twelfth hour at night, this muſt be the beginning of the day.

Again, the queſtion there, being only, whether to reckon the evening or the morning firſt; it would ſeem neceſſary to reckon the morning firſt; for if the evening be firſt, that evening muſt either be, 1. The evening of a day preceding morning, ſeeing every evening ſuppoſeth a morning to go before it in proper ſpeech (and I ſuppoſe the Hiſtory of the Creation, *Gen.* 1. is not ſet down in metaphorical terms;) or, 2. It muſt be an evening without a morning and that in proper ſpeech (here uſed) is abſurd, and ſeems alſo to be as impoſſible in nature, to wit, that there ſhould be a conſequent and poſterior evening or afternoon, without a preceding morning or forenoon, as that there ſhould be an effect without a cauſe; or, 3. It muſt be the evening following its own morning, and ſo that morning muſt be loſt preceding the firſt evening recorded *Gen.* 1. *The evening and the morning were the firſt day*, which to affirm would not only be abſurd, but would alſo meniſeſtly faſten the loſſe of a dayes time on the Scriptures calculation: and it ſeemeth hard in all ſpeech and Scripture-phraſe, to put the evening before its own morning, ſeeing there muſt be both morning and evening in each day; neither doth the Scripture ſpeak any way of evening, but when it's drawing towards night, which ſtill ſuppoſeth the morning of that ſame day to be paſſed, or elſe we muſt divide the day in the midle of the Artificial day, and make the Natural day begin at twelve of the noon day, which will be as much againſt the Scripture phraſe, that reckoneth ſtill the whole Artificial day as belonging to one Natural day, the Artificial day and night being the two parts of one whole natural day.

All the force of the oppoſite reaſon is this, the evening is firſt named, *Ergo* it is firſt. *Anſwer.* *Moſes* his ſcope is not to ſhew what part of one day is before another, but to divide one day from another, and to ſhew what goeth to make a whole day, to wit, an

evening and a morning, not a morning alone, but an evening added to the morning which preceded, that made the first, second, third day, &c. as one would reckon thus, there is a whole day, because there is both evening and morning. In this account it's most suitable to begin with the evening, because it presupposeth the morning and being added to it, cannot but be a day, whereas it is not so proper to say morning with the evening, as evening now added to the morning compleateth the first day, and evening now being past the morning before, God did put a period by and with the evening to the First day, it being the evening that compleateth the day, and divideth it from the following day, and not the morning: as one would say, the afternoon with the forenoon maketh a compleat day and the afternoon or evening is first named, because, 1. the day is not compleat without it, seeing it compleateth it; 2. Because the day cannot be extended beyond it, now the first day is closed, because the evening of it is come.

Arg. 2. What time of the day God began his rest, we must begin o us, but he began his in the morning of the seventh day, the Artificial night having intervened betwixt that and the Sixth which is clear; for 1. Gods resting this day is more than his resting in the other nights of the six dayes, it being granted by all, that he made nothing in the night. 2. There had not otherwise been any intermission betwixt his labour and his rest, which is yet supposed by distinguishing the dayes.

Again, if by vertue of the command of a day to be sanctified, we should be in the night or the evening before, then, these two or three absurdities would follow, 1. Then we would confound the preparation by the word *remember*, and the day together. 2. Then we *Christians* might also, by vertue of the concession of six dayes for work, begin to worke the night before Munday, as the Jews on this supposition might have begun their work the night before Sunday. 3. Then we were almost no sooner to begin the sanctifying of the day, then to break it off for rest, and when its sanctification is closed, as soon to fall to our ordinary Callings.

Arg. 3. If by this command a whole Natural day is to be employed for Duties of Worship; as another day is employed in our ordinary Callings, then is it to begin in the morning. The antecedent will not be denyed, the consequent is thus made good; if men account all the labour of their working time from one nights rest to another, to belong to one day, then must they begin in the morning, or else they must account what they worke after the first evening to belong to another day: But that way of reckoning was never

heard

heard of, the twelfth hour belonging to that ſame day with the firſt hour.

Again, if by this Command, a whole Artificial day together, (that is our waking and working time, betwixt two nights) be to be employed for Gods worship, then its beginning muſt be in the morning, for if the latter or following evening belong to this natural day before ſleeping time come on, then the evenning before cannot belong to it, for it cannot have both: But by this command a whole waking day, or an Artificial day is to be ſanctified together; and the even after it before waking time end as well as the morning; therefore it muſt begin in the morning, & not on the evening before.

Further, if by vertue of the conceſſion of ſix working dayes we may not worke the evening after; then the day beginneth in the morning, for the week day following muſt begin as the Sabbath did; but the former is true, *Ergo*, &c. Theſe things will make out the minor. 1. It can hardlie be thought conſiſtent with this command to worke immediatelie, when it groweth dark before folkes reſt. 2. It's ſaid, *Luke* 23. v. 56. and 24. v. 1. of the women that ſtayed from the grave till the firſt day of the week, that they reſted according to the commandment on the Sabbath day, and earlie in the morning came to the Sepulchre. 3. Becauſe Chriſt accounteth a whole Natural day that which laſteth till men cannot worke? 4. Gods working dayes (to ſay ſo) were ſuch, he made not any thing in the evening before the Firſt day. 5. The ordinary phraſe, *To morrow is the holy Sabbath*, *Exod.* 16. 23. &c. sheweth that the day preſent will laſt till to morrow come, and to morrow is ever by an interveening night: So if on the ſordidden day men may not worke till to morrow, then that evening belongeth to it by this command, and if on the ſixth day the ſeventh be not come till to morrow, that is, after the night interveen, then it doth not begin at even; but ſo it is in theſe places and phraſes.

Yet again; it's clear that in all the examples of ordinary Sabbaths keeping and ſanctifying in Scripture, they began in the morning: For inſtance, it is ſaid, *Exod.* 16. 27. *Some of the people went out to gather on the Seventh day*, no doubt in the morning, for they knew well there was none of it to be found any day after the Suns waxing hot; they might have dreſſed of it the night before, and not been quarrelled with, they being forbidden gathering on the Sabbath; the proofs of the former Argument give light to this alſo.

There are yet two Arguments to be added, which do eſpecially belong to us Chriſtians, for clearing the beginning of our Lords day to be in the morning; The firſt is taken from Chriſts Reſurrection thus:

That

That day, and that time of the day, ought to be our Sabbath and the beginning of of it when the Lord began to rest after finishing the work of Redemption, and arose; but that was the First day in the week, in the morning, *Ergo*, &c. This bindeth us strongly who take that day on which he arose to be our Christian Sabbath.

The second is taken from the History of Christs Passion and Resurrection together, wherein these things to this purpose are observeable; that he was laid in the Grave on Frydays night, being the preparation of the great Sabbath, which followed; 2. That the Women who rested, and came not to the Grave till Sunday Morning (to use our known name) are said to rest according to the Commandment, as if coming sooner, had not been resting according to it. 3. That his lying in the Grave must be accounted to be some time before the Fryday ended, otherwayes he could not have been three days in the Grave, and therefore a part of Frydays night is reckoned to the first day, then the whole Sabbath or Saturday is the second: and lastly a part of the night, to wit, from twelve a clock at night, belonging to the First day of Sunday, standeth for the third, and so he arose that morning, while it was yet dark, at which time, or thereabouts, the Women came to the Grave, as soon as they could for the Sabbath, and therefore their Sabbath Seventh-day ended then, and the first day Sabbath began.

We now come to the third general question concerning the change, to wit, the change of the Seventh day into the First day of the Week; where first, we shall sum up what is moral in this Command, and then secondly, by some Propositions clear the change and its consistencie with this Command.

To the first then, this Command doth morally and perpetually oblige to these: 1. That there be a solemn time set a-part and observed for Worship: 2. That this should be one day of Seven; 3. That it should be such a day, the very day, which God commandeth, the Sabbath of his appointment, what ever day it should be; 4. That it be a whole natural day of twenty four hours, yet having an Artificial day together undivided: 5. That six, and no more but six, working days intervene, and that these be together in a Week; and therefore, 6. That the Sabbath be a bounding day, dividing one working week from another; if then six working days must be in one week, and go together, this will follow also, that the Sabbath must be the first or last day of the Seven.

As for the Propositions clearing the change and its consistency of it with this Command, the first shall be this.

The

The Sabbath may be changed from the last or Seventh day to the first day of the Week without any derogation to this Command or inconsistencie with it; for all that is moral in it, to wit, a day, and one day of Seven, and a bounding Seventh day, leaving six for work together, remain untouched by the change: beside, the Seventh day not having its Institution from this Command expressly and directly, but only accidentally (the particular day whether the Jews Seventh day, or the Christians First day of the week being supposed by the fourth Commandment as instituted, or to be instituted else where (as is said, and its first Institution, *Gen.* 2. being onely a positive and temporary Law, may be therefore changed, and yet the fourth Commandment kept intire; we need not insist in further prosecution of this Proposition, much being spoken to it on the matter already.

2. *Propos.* Not only may the Seventh be altered from what it was under the Law to another Seventh day under the Gospel, but it is meet and convenient from good reasons (even in the Command) that it should be so.

For 1. If these two ages, before Christ, and after him, be looked on as diverse worlds, and if the Redemption by Christ at his coming be accounted the making of the one, as Gods Creation was of the other, then it's meet that when the world is renewed by Redemption, the Sabbath day should be changed for memory of that, as well as it was instituted at first for the memorie of the former, there being the same reason for both: But they are looked on as two distinct worlds, and called so in the Plural number, *Heb.* 11. 2. and this last world distinguished from the former, *Heb.* 2. 5. and the redeeming of the one is looked upon as the making of the other, therefore from that day forth the day of rest is to be such as may relate to both; now the day being changed to the first, it remembreth us of Gods rest at the Creation, by distinguishing six days from the seventh, and it remembreth us of the new Creation, by putting Christs Resurrection in the room of the former.

Arg. 2. If the new world be a work as much for the Glory of God, and as comfortable to men, when its begun and closed or finished by the work of Redemption, as the making of the Old World was; then the day of Rest of the new World is to be made to relate to that; much more if the Redemption of the World be more for the Glory of God, and for the comfort of men, then by the ground on which the seventh day was at first instituted, it's also again to be changed; to wit, the memory of Gods great work; but both the former are true: *Ergo*; or thus, if the ground that made the seventh

to be choſen for the Sabbath in the old World be changed in the new, and that ground agree better to another than to it; then it is to be changed: But the ground whereupon the old Seventh day was preferred is now changed, and there are grounds to prefer another day to it for the ſame ends, therefore it is meet the day be changed alſo: Or thus, if the perfecting of the work of Redemption, and the reſt of the Mediator after it, be as much to be remembred as the work of Creation and Gods reſting after it, then the day is to be changed, but ſo it is, *Ergo*.

Arg. 3. If by Chriſt in the new world all the Levitical Service be changed, and the Ceremonial Worship of that day; then it is meet that the day alſo ſhould be changed: 1. For ſhewing the expiration of that Worship and Law, it being hard to keep that day and to diſtinguish it from the Jewish former Worship. 2. To keep Chriſtians more from Judaizing, and to abſtract them even from former ſervices of the Sabbath now abolished; juſt as now, no particular Family hath the Prieſthood, as *Levi* had it before, no no particular Nation hath the Church confined in it, as that of the Jews had (though theſe were not typical properly) yea it would be ſuch a day as would point out the evaniſhing of former Ceremonies, which the in-bringing of the firſt day abundantly doth.

Arg. 4. If the worship and ordinances of the new Goſpel world be eminently to hold their Inſtitution of Chriſt the Mediator, and to be made ſome way Relative to his Redemption paſt; then it is meet for that end that the Sabbath day be changed, ſo as it may be dependant on him as all other worship is, that is moral-poſitive, or poſitive-moral, and that cannot be done well, if the former day be kept unchanged, at leaſt not ſo well, as when it is changed, but the former is true, all Goſpel-worship holdeth of him Sacraments, Prayer, Praiſe, Miniſtry, &c. (now Sacraments as they ſeal are not ceremonial, for the tree of life was inſtituted to be a ſeal of the Covenant of works in the ſtate of Innocency before the fall, while there was no typical Inſtitutions of a Saviour to come, & ſo Sacraments as they are Seals, may be continued, as perpetual pieces of Worship, without hazard of typifying a Saviour to come) therefore he inſtituted new ones, and that with Relation to his work of Redemption, conſidered as paſt: Hence alſo his Prayer or Pattern is called the *Lords Prayer*, and his Sacrament of the Supper is called the *Lords Supper*, becauſe inſtituted by him and relating to him; in this Senſe it is peculiarly ſaid, *Heb.* 2. 5. That God put in ſubjection to him the world to come different from what was before, and he is put as the Son in the New-Teſta-

ment

ment in the place of *Moses*, who was the Law-giver and faithful Servant in the Old, *Heb.* 3. Upon this ground we think that day is called, *Heb.* 1. 10. *the Lords day*, to bring it in a dependance on Jesus Christ, and to make it respect what is past of the work of Redemption.

Arg. 5. If the day of solemn publick Worship be a piece of Gods worship, capable of bearing a relation to Christ to come, and falling out under the Meditators Kingdom properlie; then when cometh in the new World, it is meet it should be changed. 1. To shew he is come. 2. To shew he is absolute over the house and worship of God. 3. Some way to preach his grace and redemption in the very change of it: But it is a piece of worship and tribute of our time (as is said before) and a piece of worship capable of his Institution and Remembrance (therefore called the Lords day) which could not be, were not a day of worship capable of that, and it falleth under the power of Christ, who Mat. 12. *Even as the Son of Man is Lord of the Sabbath*; and why is that power pleded in that particular of the day so often, if it were not to shew, that there is reason by his coming to look on the Sabbath as under him, even as all other worship was, which stood by Gods positive Command, even as this did?

Arg. 6. If by this Command the day of rest from Gods most solemn work be to our day of rest; then after Christs coming (not so before) not the Seventh, but the first day is to be observed: but by the command the former is true. Again, if that day be to be kept in reference to any solemn work of God, which was the first day after his prefecting it, then the First day is to be kept: but by the command the former is true, because our resting day is to be kept in reference to the work of Redemption, and therefore must be on the First day, which was the day after its closing and prefecting, as to Christs suffering and labour, though not as to its application, even as the Seventh was of Gods resting from the work of Creation, though not from his works of providence.

Arg. 7. If the Seventh day which the Jews kept, had any peculiar tye or motive unto them, which by Christ is now taken away, then it was meet that at Christs coming, that day should be changed. We would understand here, that there might be some-what peculiar or typical in their Seventh day, & yet nothing so in the fourth Command, which commandeth one of Seven, but not the Seventh: And though we could not particularly pitch upon what is typical or peculiar in it, yet may we conceive that something there is, as in Tythes, Offerings, &c. though the particular thing which is typified

ed, be hardly instructed? As, 1. If its beginning was on the even-
ing to them (as some think) the reason of it was peculiar, to wit
their coming out of *Egypt* at evening, *Exod.* 12. And in so far at least
it would be peculiar to them; And by Christs rising in the morning
is changed.

2. It's pressed peculiarly on the account of God's redeeming them
from *Egypt*, they had that to think on, that some-time they were
where they got not liberty to rest any day, therefore should they
ease their Servants, as it is *Deut.* 5. 14. 15. This holdeth especially
if it was on the Seventh day that their freedom from *Egypt* began
Exod. 12. (which was after that, made the first day of their year
that is, the morrow after they did eat the Passeover) as it's made
probable by some.

3. It was peculiarly discovered to them by Gods raining Manna
from Heaven six dayes, and by his with-holding it from them the Se-
venth.

4. It was peculiarly accompanied with special Ceremonial Ser-
vices beyond other dayes.

5. Gods manner of dealing with them before Christ, was to press
duties by temporal and external advantages expresly, and more im-
plicitelie by spiritual mercies, therefore it was most agreable to the
way and time to presse the Seventh day on them, which minded them
of the benefit of Creation; but it's otherwise with the Church under
the Gospel: Hence their Sacraments had respect (externallie) to
their deliverance from *Egypt* and temporal things, whereas ours have
respect purely to what is spiritual.

6. The Apostle, *Col.* 2. 16. taketh in their Sabbaths with their
other dayes, and though he take not in all dayes alike, yet it can
hardly be denyed, but their Seventh-day-Sabbath cometh in there,
where all the Jewish times are put together: Therefore it would
seem there is a Type, not in the command, but in that day, though
not properlie, yet accidentallie in respect of its worship, end, appli-
cation, &c. complexlie taken; and that therefore this Seventh-day-
Sabbath is expired at least, if not repealed, seeing that, dayes and
times kept by the Jews are enumerate with their other Services
which were antiquated; even as when the Apostle condemneth
difference about meat or drink, his meaning is not to condemn, what
difference is made in the Lords Supper in the New-Testament, but
what is from the Old, so may the same be said of dayes; It's their old
difference he cryeth down.

Propos. 3. As it's meet that the day of Worship under the Gospel,
should be another then what was under the Law, and should there-

fore

fore be changed; ſo it's meet that the change ſhould be into the Firſt day of the week, and to no other day. For,

1. No other day has been honoured with ſo many Goſpel priviledges, as 1. With Chriſts Reſurrection, *Matth.* 28. It was the Firſt day of his victorie and reſt, 2. With Chriſts appearing twice, at leaſt, on it to his Diſciples, ſingling it out from other dayes; or his appearing is for no purpoſe particularlie recorded by the Evangliſt *John*, to have been on that day, if there were not ſome thing remarkable in it beſide what is in another day. 3. The Spirits giving at *Pentecoſt*, *Acts* 2. will be found to be on the Firſt day of the week: Now no other day can claim ſo many priviledges, and ſo many wayes relate to Chriſt.

2. If the grounds upon which the Seventh day under the Law was preferred during that World; do in this renewing of the World agree onlie to the firſt day of the Week; then is the Firſt day to ſucceed: But theſe grounds proportionally agree only to the Firſt day under the Goſpel; which agreed to the ſeventh under the Law, *Ergo.*

That which made the Seventh day preferrable was, 1. That God had ended all his works on the ſixth, and reſted the ſeventh: It was the firſt day after the Creation; ſo the firſt day of the Week is that day on which Chriſt roſe (having perfected the work of Redemption, and obtained victory over death, under whoſe power ſome way for a time, his body was before that) and was thereby manifeſtly declared to be the Son of God, to wit, by his Reſurrection from the dead, *Rom.* 1. 4.

2. The force of the example will hold here, God made the world in Six dayes, and reſted the ſeventh, therefore reſt ye with him ſo Chriſt having for a time ſuffered, fuly overcome the Firſt day, and began his eſtate of exaltation, therefore reſt with him, and rejoyce that day, it being the beginning of this new joyful World.

3. No other day can be ſubſtituted in place of the old ſeventh day, reſerving intire the morality of this command; therefore it muſt be this that is put in the place of that; for this command requireth, 1. One day of every ſeven, allowing ſix of every ſeven to worke, and that together: Now if the day had gone beyond the Sabbath enſuing, it had not been on day of ſeven; if it had been the ſecond, third, or fourth day; then the Six working dayes had not gone together. But now the Firſt being appointed for God next to the ſeventh, God hath his part or tribute called for, and then came Six working dayes together unto us of that ſame Week, and ſo ſtill they run, God hath One, and we have ſix of the ſame Week.

If

If it be here objected, that this way the new World is begun with a Sabbath whereas the Sabbath cloſed & ended the old World. Ans. 1. Thus God hath no loſs of what he required; for this way, no Week wanteth its Sabbath. 2. It's moſt ſuitable that the old World ſhould end in a Sabbath, and the new begin in a Sabbath, that ſo the worſhip of the new (which moſt diſtinctly diſcovereth the change) might the more immediately and convincingly preach the change which could not ſo well have been done if working dayes of both had met together, or a working day of the one, and the Sabbath of the other. 3. Though the old Sabbath was the Seventh in order from the Creation, yet it was the First day after mans Creation: God beginning as it were, and entring him with that: Even ſo when men are brought into this new World or change, God will begin it with gladneſs and joy to them.

Propoſ. 4. The day of ſolemn publick worſhip required to be obſerved by this command, was reallie changed from the ſeventh or laſt day to the firſt day of the week, according to the former ground. That it was really changed, may be made out by theſe.

1. That the Apoſtles and primative Chriſtians after Chriſts Reſurrection and aſcenſion, had their ſolemn day for meeting to worſhip God, yet neither did they by themſelves together in practice keep the ſeventh, nor by command appointed it to be kept, nor gave it the tittle of the *Lords day*: It's true, that often they kept it in a ſort with the *Jews*, as they did *Pentecoſt*, for the opportunity of the multitude coming together on theſe dayes, or to burie it with honour; as they did practiſe for a time ſeveral of the Jewiſh Rites antiquated for their gaining, and till they were fully informed of their abolition; but in conſtituted Churches of the Gentiles; we never read that they kept it, but another day.

2. The Apoſtles and primative Chriſtians kept and eſteemed the First day for their ſolemn day beyond and above all dayes, yea, and it only as the Chriſtian Sabbath. For 1. on that day they uſed to meet ordinarily, and that not occaſionally, but purpoſely and determinately, as *Joh.* 20. v. 19. & 26. which is clearly the First day. 2. They are purpoſely together. and not for fear (for fear ſcattereth but while they are together, they do for fear ſhut the doors, being very probably led from the news of the Reſurrection to be together; and ſo again, v. 26. they meet, and Chriſt with them: And though it may poſſibly be, that on other dayes they met yet doubtleſſe this holdeth forth ſomething peculiar to this day, and ſome Leſſon to be taken from it: That 1. Chriſts coming to them is ſpecially tryſted on that day, and that while they are together.

2. That

2. That when they met at any other time, ere he came to them, it's never ſaid, they were or came together the ſecond, third or fourth day of the Week, but on the firſt; and wherefore doth the Holy Ghoſt record that day, or their meeting on that day, when he omitteth the nameing other days: but that, that day in its Exerciſes may be eſpecially taken notice of, and though other days had been much alike in Exerciſes to them, yet the recording of this day ſo often, and omitting the other, intimateth a difference, ſure they are not alike in this: ſo much for the 20 of *John*, which is the firſt place of Scripture we make uſe of.

The ſecond is *Acts* 2. 1. 2. Here they are ſaid to be, *all with one accord in one place when Pentecoſt* came, where it's clear, 1. That *Pentecoſt* was on the firſt day of the Week, for it was the fiftieth day after the Feaſt of unleavened bread: Now according to the Jews account, their Paſſeover day was one the Sabbath (called *John* 19.31. an high Sabbath) in which Chriſt lay all the day in the grave, as appeareth; for that day is called their preparation for the Feaſt, wherein Chriſt ſuffered which is our Friday; reckon now what will be the fiftieth day after. or *Pentecoſt*, and it will be found to be the *Firſt* day of the Week: And it's not only obſerveable for their meeting, but for God's ſending the Spirit on them, as a ſpecial bleſſing of that day, and his countenancing of their worshipping him on it, according to his promiſe; 2. It is clear that they did meet together on this day. 3. That this meeting together, was not a dailie or ordinarie meeting together (for *John* 21. we ſee they went to Fiſhing; and no queſtion ſometimes they went aſunder) for v. 1. it's marked as a thing not ordinarie to every day, that on that day they were altogether in one place. 4. It was not a meeting in reference to the *Pentecoſt* feaſt; for, 1. They onlie are together, diſtinct from the people. 2. It's not in the Temple, but in ſome other houſe fit for their meeting together at publick Worship; it muſt be therefore, becauſe that day was the time of their ſolemn meeting, even their Chriſtian Sabbath.

The third place is, *Acts*. 20.7. *And upon the firſt day of the week, when the Diſciples came together to break bread*, Paul *preached unto them*, &c. where it is clear, 1. That this meeting was for publick worship, as the breaking of Bread and Preaching intimateth. 2. That there is ſome obſervableneſs in this Circumſtance, that it was on *the firſt day of the week*, and that, that day is mentioned rather than any of the former ſix daves in which he had been there at *Troas*, though it's more than probable they had meetings and preaching on them alſo; but this is the onlie and great difference, that their

meetings

meetings on these dayes were occasional, and it may be but partic
(to speak so) but the solemn chief fixt meeting of all, was usuall
and ordinarily on the First day. 3. This coming together on tha
day for these ends is spoken of, as a thing that was not new, no
occasional; but as their customarie, constant, known practice, they
came together purposlie to break bread, and to wait on othe
Ordinances. 4. It's clear, that by special applying of these Ex
ercises to that day, and by mentioning of the day for that end, that
that day was their most solemn day, and that the Old seventh da
was not so (at least necessarily) imployed by them. 5. Neither i
it like, That *Paul*, who was ready to depart, would have stayed fo
the first day of the week, if there had not been some solemn wor
ship in that, or that he would have passed the old seventh day-Sab
bath, (speciallie to the marring of his other occasions had they bee
equal, if more sanctification had been required in it, than in the
first day of the week, or that he would have so much insisted in re
ligious publick worship on that day, if the former seventh had bee
imployed in that service, but here the church being constituted o
believing *Gentiles*, there is no mention of the old Sabbath, but as o
another common day of the week; yea, 6. *Pauls* spending thi
whole day in that service, and continuing his Sermon till mid
night (yet accounting it still one day) in solemn meeting doth con
firm this day to be more than an ordinarie day, or then other dayes o
the week, as being speciallie dedicated to these Services and Exer
cises, and totallie spent in them. 7. It's said, That *the Disciples came together*, they were not sent for that day, but they came together,
being called and accustomed so to do on that day, and as being put to
these duties by the day, as the proper Exercises in which it is to be
spent.

Hence we may argue, If the Apostles and Primitive Christians
did observe the first day of the week, as their prime and chief time
for solmn, publick Worship, and did passe over the old seventh day,
then is the day changed from the seventh to the first day of the week:
but the first is cleared by the former instances, *Ergo*, &c.

And if these meetings on that First day were not such as used to be
formerlie on the seventh day, I desire to know a reason, 1. Why
their meetings on that day should be particularlie recorded rather
than their meetings on any other day: and then 2. Why the one is
soone mentioned, and the other never, to wit, that they met the
second, third day, &c. of the week. Or, 3. If their meeting on
this first day now (after Christs ascension) be not like his going
to the Synagogue on the Seventh day-Sabbath, and doing such

and

and such things on the Sabbath: that day being most frequently mentioned before, whereas now there is deep silence of that day, & the first day is recorded in its room, neither can the Scriptures speaking of the one; and silence in the other be for no purpose, or for any other purpose.

And as the practise of the Church holdeth out the change of the day, so doth the Title given *Rev.* 1. 10. to the first day of the week, to wit, the *Lords day* confirm the same, whence we argue,

If the Title, which by the Lord and his people was given to the seventh-day Sabbath under the Old Testament, and under which, and by which, he claimeth a seventh-day in this Command; If I say that Title in the New Testament be not given unto the seventh but unto the First day of the week; then is the day changed from the seventh day to the First, and the First falleth now under this command as the seventh formerly did; but the former is true, the First is styled as the seventh was, and as this Command styleth and claimeth the day to the Lord to be observed for him; therefore now is the Sabbath changed from the seventh day to the First day of the Week.

The Titles whereby the Sabbath is distinguished from other dayes, and peculiarly claimed and marked by God as his, and that in this same Command, must certainly evidence that day, which he hath set apart and doth claim as he applyeth them: And therefore if these Titles be given & applyed to the first day now it must needs shew a succeeding of that day unto the former seventh, for during the Observation of the seventh day these Titles were not, nay could not be applyed to the First, no day being then the Lords but the seventh.

Now we find that the seventh day Sabbath is in the Old Testament styled by the Lord under these Titles, and so claimed by him. 1. Its called here *the Sabbath of the Lord* or *to the Lord*, that is the Lords, as contra distinguished from the six dayes he hath given unto us, a day that he hath right to, and not we, therefore called *the Lords Sabbath.* 2. *Isaiah.* 58. 3. Its claimed by the Lord as his, *my holy day*, which is so called. 1. To distinguish it from other dayes. 2. To stamp it with the Lords mark in respect of its use, for it is not to be applyed to our use, but to his own, it being his in a special manner.

But in the New Testament after Christs resurrection, the seventh day is not so styled and claimed, but the first day of the week as *Rev.* 1. 10 I was (saith *John*) in the Spirit on the *Lords day*: In which place these things are clear.

1. That after Christs Ascension, there was a peculiar day belonging to the Lord beside and beyond other days.

2. That it was not the old Sabbath, for 1. *Johns* scope being particularly to clear the time of the Vision by the Circumstance of the day, the particular day as distinct from other dayes, to call the Sabbath then used amongst the Jews; the Lords day had more obscured it then cleared it, yea, 2. In that its called *the Lord*, according to the phrase of the New Testament, it supposeth some relation to Christ the Mediator, as being derived from him which cannot be said of the seventh day Sabbath.

3. That it was not any indefinite day of the Lord: For, 1. there is great odds betwixt the *Lords day*, and *the day of the Lord*, the former looketh to a constant special right and peculiar interest that God hath in that day beside other dayes, even as when the seventh day was called *his Day* before; the Temple, *his Temple*, the prescribed Service, *his service*, and the Sacrament of the Supper, *his Supper*, &c. 2. That day would be still dark to the Church if it were indefinite, contrary to *Johns* scope.

4. That it is, and must be such a day as was commonly set a part by Christians to God as his: and that with respect to Christ the Mediator, and such a day as was known to them: And by the former practises it is clear, that this day is the first day of the week, being the Lord Christs day, who now having conquered death, and gotten the victory, He doth therefore claim this day as a tribute to him.

This being clear, that no other day can claim this title, and that the First day hath good ground to claim it, we may put it out of question, that it is the First day or no day, or if it were not the First, that to no purpose were the designation of that day inserted, seeing to no other day hath it been applyed, nor can it be applyed.

This truth has been uncontroverted in all Antiquity, and almost by all Writes (till of late *Gomarus* beginneth to question it) as *Rivet* cleareth on this Command against him.

Now (supposing it as unquestionable that this is the very First day) we are to inquire if the title applyed to this day be the same with that in the Command, and which usually was given to the old seventh-day Sabbath, or that then Lords day.

And it is clear, 1. That this title claimeth this day to God as his Day, it being possessively exprest, as when we say, the Lords Throne, the Lords Altar, the Lords Sabbath, &c.

2. It contra distinguisheth that day from other dayes, as if they were not so the Lords but ours; like that in the Command, *Six dayes shalt thou labour, &c. but the seventh is the Lords*, so its the Lords

in a peculiar way we having leſſer right to imploy that day for our own uſe, then any other day: and this claim of the *Firſt* day to the Lords, inferreth a condeſcenſion or diſpenſation whereby the laſt day becometh ours, for had there been two dayes belonging to him, one day could not have been peculiarly called his: in which reſpect, 1 *Cor.* 11. Δεῖπνον κυριακὸν, the Lords *Supper* is diſtinguiſhed from Τὸ ἴδιον δεῖπνον their own *Supper*: even ſo the Lords day is diſtinguiſhed from other dayes.

3. It layeth on a neceſſity of uſing it for the Lord, and not for our ſelves, becauſe its his, and will infer the ſame moral duties and ends which the Command obligeth to.

4. It will infer an appointment of Chriſts, whereby he appropriateth that day to his ſervice, and claimeth it to himſelf: why, becauſe he calleth it his, even as in the fourth Command there is no expreſs inſtitution of the ſeventh day, yet becauſe the ſeventh was called the Lords, and in his former way and diſpenſations intimated as a day to be kept for him, therefore it's underſtood and taken for granted by the Jews to be inſtituted, ſeeing he calleth it his; ſo may we conclude here, that there is an inſtitution and appointment of the Firſt day to be the Lords, becauſe its claimed by him as his, although no ſuch plain expreſs inſtitution be of it as of other Ordinances, it being clear that the inſtitution of dayes is left more generally to be gathered: From all which we may gather the concluſion, to wit, that the Firſt day of the week is ſtiled by the ſame peculiar Titles claimed by the Lord expreſly as his right and due, and upon as valid grounds under the New Teſtament, as the ſeventh day was under the Old; Therefore now the ſeventh day is changed, and the Firſt is come in its room, which was the thing to be proved.

In the laſt room we argue from the Apoſtles Ordinance, 1 *Cor.* 16. 1, 2. concerning contributions for the Saints; *As I have* (ſaith *Paul*) *given order to the Churches of* Galatia, *even ſo do ye*, that is, *the firſt day of the week let every one of you lay by him*, &c. I ſay we argue thus, That not the ſeventh, but the firſt day, is the chief ſolemn day for worſhip after Chriſts Reſurrection.

If the Firſt day of the week be particularly and eminently pitched on by the Apoſtle, and that in diverſe Churches as the fitteſt time for expreſſing their Charity, then muſt there be ſomewhat eminent in the Firſt day, giving ground for ſuch an appointment and ordinance, as the Apoſtles ſingling that from other dayes for ſuch an end (and no other reaſon can be given, but that, that day being more eſpecially and immediately appointed for God, is moſt fit for that duty which is a Work of Mercy) but its clear, there the Apoſtle

pitcheth singularly on that day beside other dayes, *Ergo*, &c.

For strengthening of the Argument, consider. 1. That it's clear to be the first day of the week, since that same phrase which is used by the Evangelists, *Matt.* 28. 1. *Mark* 16. 2. *Luke* 24. 1. is made use of here by the Apostle, who no question followeth the Evangelists phrase, yea his following that phrase may hint at a reason, why he commandeth Charity to be on that day, or sets it apart for that use as beyond other dayes, to wit, our Lords Resurrection.

2. It's clear, that he thinketh it not indifferent what day it be done on, nor that all days are alike, therefore he pitcheth on that day, the first day, and that not in one Church only, but in many.

3. That this is not commended only to them, but commanded & enjoyned even in reference to the day, and will the Apostle load Churches with Commands in that circumstance without ground, and universally (to speak so) prefer one day to another, and so as he will have uniformity in the very day in the Church of *Corinth*, with other Churches unnecessarily? Let it not be said, nay not thought.

4. That this day was commanded even in the Churches of *Galatia*, in which Churches he had condemned the observation of dayes; whereby it would seem to be clear, that he counted not the preferring of this first day, as one of these dayes the observation whereof is prohibited and condemned by him, nor willeth it to be laid aside; & that purposely he passed the seventh day as amongst these dayes, which were not to be observed and retained but laid aside.

5. That the thing required is a duty of the Sabbath, being a work of mercy, as *Isai.* 58. giving bread to the hungry, is mentioned particularly, as one of the duties of Gods Holy day.

6. That the mentioning of the *First day* of the week must be looked on as relating to, and as compared with, the practise of keeping solemn meetings on that day, and this Command of doing this on the First day of the week must be more strong, and inforce somewhat more being compared with other places, then if such things were not recorded other wayes of the First day.

7. This Command supposeth them to be already acquainted with some special priviledges of the First day beyond others, when he commendeth this as a motive to them to be more charitable, to wit, that it was to be done on that day.

8. That there must be some peculiar thing in this day making it fit, yea more fit for such a purpose, as doing works of Charity on it; rather then on any other: And the Apostles commanding this (and that in many Churches) doth necessarily presuppose a reason

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why he doth it, drawn from ſome fitneſs of this day by another. Now, if we will enquire, no reaſon can be given but that the ſeventh-day Sabbath was expired, and that this firſt day was inſtituted in its place, for otherwiſe any day was alike; yea, the ſeventh-day being the laſt day of the week, and the day when men uſually reckon their weeks ſucceſs, it would ſeem more reaſonable for this end, that men at the cloſe of the week ſhould lay up by them, as God had bleſſed them, then to reſerve it, to the beginning of another week, were not the firſt day more eſpecially to be ſanctified then the laſt, and the laſt to be accounted but an ordinary working day: The fitneſs then floweth from this, that the firſt day of the week being the day of their ſolemn Communion with God, and with one another, and the day of their partaking moſt liberally of ſpiritual bleſſings from him, that therefore they ſhould be moſt readily warmed in their affections, and be moſt liberal in their Communications to ſuch as wanted, eſpecially if we conſider the Jews to be parties for whom that Collection or Contribution was; Its the Apoſtles great Argument, whereby he pleadeth for Charity to the poor Jews from the Chriſtian Gentiles, *Rom.* 15.26 27. That the Gentiles were their Debtors in temporals, becauſe they had received ſpiritual things from them; now this argument is moſt fresh and powerful, when Believers do on the firſt day of the week record Gods priviledging them with his Ordinances, and giving them his day in place of the Ordinances and day, which the Jews once had, and yet deriving theſe unto them by the Jews, I ſay, this Argument will then be moſt fresh to incit to that duty in particular.

If any ſay that it was accidental, that the firſt day was choſen or named rather then another, becauſe one behoved to be named, and it was alike which: But 1. I demand why is it univerſal? If it were from one Church onely it might poſſibly, have been thought ſo, but he doth call for this duty on that day from more Churches: 2. Why doth he not recommend it, but command it as having more then an indifferency in the very day: And 3. Can it be by gueſs or accident (to ſpeak ſo) that ſo many priviledges are fallen on that day? And that ſo manie things are recorded of it, and aſtricted to it by commands, which is not done of, and to any other dayes: And if one place would not ſuffice to prove, that the firſt day and not the ſeventh day was preferred by the Apoſtles, as the chief day of ſolemn publick worship, yet all theſe things put together muſt prove a preference in that day, or we muſt ſay that the Pen-men of Holy Scripture have been very partial, who have marked many things, and recorded them concerning Gods Worship on that day, and have

never ſo much as once for ſolmne Service named, what was done on the ſecond, third, fourth, fifth dayes; we muſt either ſay, that this is inadvertently done (which were blaſphemy conſidering by what Spirit they wrote) or we muſt ſay its done to put a preference on that day, and to ſhew that its eſpecially to be taken notice of as the moſt ſolemn day for Gods worship by Chriſtians (which is the thing to be confirmed) for, the day that's claimed as the Lords, kept for him, and ſingularly marked to be priviledged beyond other days, muſt be his day; but this Firſt day is ſuch, *Ergo*, &c.

Propoſ. 5. This change of the day whereby the ſeventh is laid aſide, and the firſt ſubſtituted in its room, is of divine authority and inſtitution; and not by any meer humane or Eccleſiaſtick Conſtitution. I conceive there is indeed no mids here betwixt a Divine Inſtitution, which hath Gods warrant and authority ſtamped on it, and for Conſcience ſake is to be obſerved as being obligatory thereof, and that immediately; and humane or Eccleſiaſtick Conſtitutions, which may reach the external man, but in the matters of worship cannot bind the Conſcience or impoſe them as neceſſary: Now that this change is not by the laſt, but by the firſt, we prove theſe ways.

1. Thus, if it be not humane or Eccleſiaſtick, then it muſt be Divine, but it is not humane or Eccleſiaſtick, *ergo*, its Divine: That it is not humane will appear 1. If it reach the Conſcience, and that immediately: then it's not humane but Divine, but it doth ſo. 2. If no man or Church on earth have power to alter Gods day, now, nay nor ſimply, or at all, then its not humane or Eccleſiaſtick, but firſt, none can change it, as we might cleare from great abſurdities, that would follow. 2. If any Church have this power let them ſhew it, the Old Church had it not, neither the new, as is cleared in the firſt queſtion.

2. We proceed to evince this change to be by Divine Inſtitution theſe four wayes.

1. From reaſons flowing from Scripture, or Conſequences drawn from it, 1. Thus, where by genuine and native Conſequences drawn from Scripture any thing is ſo impoſed, as it cannot without ſin be altered or neglected, there is a Divine Inſtitution: but in the change of the ſeventh day Sabbath to the Firſt ſuch Conſequences may be drawn from Scripture, as will (upon ſuppoſition of the change (a ſtrict it to the Firſt day; ſo as that cannot be altered or neglected without ſin, *Ergo*, its of Divine Inſtitution; The queſtion can be only of the *minor*, which is made out from what is ſaid in the third Propoſition, thus:

If theſe very grounds which plead the conveniency of the change ſimply,

ſimply, do plead the conveniency of that change to the Firſt day, then by clear and unforced Conſequence, the firſt day is choſen and cannot without ſin be paſſed by, altered or neglected, except we ſay theſe reaſons have no weight; but theſe very grounds will be found to plead for, and to be applicable to, the Firſt day of the week al onely: and therefore beſide all other dayes in the new World it may be called the day, which God ſpecially made, as it is the day of Chriſts reſt from the work of Redemption, anſwerable to Gods reſt after the Creation, &c. and therefore as being moſt conducible to that end, the Firſt day cannot be without ſin paſt by neglected or altered.

2. Thus, if the very day of Chriſts reſt in the new World be to be reſted on, and ſanctified as the Sabbath. then the Firſt day is to be reſted on and ſanctified; but by Analogy from the works of Creation we may ſee that the Firſt day of reſt after the finiſhing of the work of Redemption is to be ſanctified, *Ergo*, &. & *Pſalm* 118. is very conſiderable to this purpoſe, wherein there is, 1. a Prophecy of Chriſt, 2. Of a day which God hath ſingularly made for us to joy in. 3. That day is the day wherein the rejected ſtone is made the head of the Corner, which day is clear from *Rom.* 1. 4. to be the Reſurrection day; yea, ſuppoſe that day there doth ſignifie time of the Goſpel, wherein we ſhould joy, yet even that way, the firſt day is by proportion that day eminently, wherein Chriſts Victory was manifeſted, and ſo the day wherein Chriſtians ought eſpecially to rejoyce.

The ſecond way we may reaſon for the change to be by Divine Inſtitution, is from this Command: If (ſuppoſing ſtill a change) by the morality of this Command, the ſeventh can be changed into no day but the firſt day of the week then is the change into the firſt day, of Divine Inſtitution (for ſo that muſt neceſſarily be, which is by vertue of a Command) but by this Command no other day can be admitted; for each week is divided in ſix working dayes, and theſe together to us, and one of reſt and that to God; now by changing it to the firſt God getteth one, and we ſix and that together? but if the day were the ſecond, third, fourth, &c. it would not be ſo; for the ſix working dayes would be interrupted, which is contrary to that morality of the Command, whereby our dayes are diſtinguiſhed from his; that ours, for one week being fully by; we may with the greater, freedom give God his.

The third way we take to prove the change of the day to be by Divine Inſtitution is this: If by the practiſe of the Apoſtles, who were guided and inſpired by the Spirit in things belonging to their Office infallibly, this day was obſerved as different from other days; then there is a Divine Inſtitution of, and warrant for, this day; but

by the practise of the Apostles this day is celebrated as different from and preferred to, other dayes, or as Divine, therefore its of Divine Institution: If the Divine practise and example of the Apostles in things moral and common to all, do not either suppose a Divine antecedent institution, or infer a subsequent, then their practise and exampel; which in these things is infallible and unerring, will have no more force then the example of others, which were absurd, their examples being especially prest on us and if in any thing their example be Divine, it must be in this so particularly and so well circumstantiated; and where their meeting is not recorded to have been on any other second, third, &c. day; certainly their practise must be not onely more then nothing, but very significant; and indeed in positive worship, the Lord hath been pleased to be more sparing (to say so) and to leave us more to gather from Examples then in negatives, as in the positive part of swearing, admitting of Church members, in government, baptism and admission to the Supper, yet none can say that there is no Scripture Institution in these, where there may be such grounds or examples.

4. The Divine Institution of the change may be argued from the tittle thus, if that which is called the *Lords*, be his by Divine Institution and separation from other things not so called; then this first day must be his by Divine Institution and separation from other dayes, but all that is called the Lords, is his after this manner: *Ergo*, Let the *m n r* be confirmed these three wayes; 1. By looking to what is called the Lords generally in the Old Testament, as his House, his Alter, his Priests, his Tithes. &c. are they not still his, because by him separate for distinct uses in his worship: 2. By looking more particularly, how the seventh day was called his day, or the *Sabbath* his, is not this the reason, because it was appointed by him for his worship beside other dayes? And can any reason agree better to this? 3. By looking how any thing is called the Lords in the New Testament, there is no other or better phrase or designation to try by, then that 1 *Cor.* 11. 20, 21. Τὸ Κύριον δεῖπνον *κυριακὸν* is opposed to Τὸ ἴδιον δεῖπνον, even as this first day, called the *Lords day*, is opposed to our dayes or common dayes, and that is called the *Lords Supper*, because instituted by him, for such and such spiritual ends and uses: And therefore there can be no better ground gotten for shewing why this is called the Lords day beside others, then by comparing it with other Scriptures, and if in other things that phrase import a Divine institution, why not in this? I do not mean that this is an institution, or that it will prove that there must be a clear and expres institution shewn, but I mean this, that it will in-

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ſay there is one, and that it is Divine, ſeeing God is to chooſe and not we. We might here again produce the four Witneſſes already atteſted for the morality of this fourth Command, to wit, 1. the general practiſe of primitive Chriſtians, 2. their general opinion and judgement, 3. mens Conſciences, 4. the diſpenſations of God; which will alſo all clearly depone in this, about the change of the day.

Propoſ. 6. Although we know not the peremptory and preciſe time when this day was inſtituted, and the very firſt day ſanctified, nor whether it was immediately by Chriſt, or mediately from him by the Apoſtles inſtituted, which is of no great concernment to the main of its inſtitution; yet we think it moſt probable that our *Lord* did from the very day of his Reſurrection either himſelf inſtitute it, while as *Acts* 1. v. 3. he taught them what concerned the Kingdom of God; or did inſpire his Apoſtles to obſerve it from that time forth; Becauſe, 1. If it was not then inſtituted, the Church had for ſometime wanted a Sabbath, the ſeventh-day Sabbath being expired by the Reſurrection. 2. The reaſon moving the change and preferring the firſt day before others, as in a nearer capacity of ſanctification for that end, was from that time forth. 3. The Apoſtles practiſe of meeting, and Chriſts keeping with them, hath been from the firſt change, even on the firſt two firſt dayes of the week, *John* 20. verſe 19. 26. 4. All the practiſes and other grounds whereby the change is evidenced, ſuppoſe ſtill the Inſtitution to preceed; which maketh it appear to be very ancient.

And ſo we reſume and cloſe theſe ſix propoſitions. 1. The day may be changed from the laſt to the firſt: 2. Its meet it ſhould be ſo, and there is good reaſon for it: 3. It can onely be to the firſt: 4. Its ſo changed actually: 5. Its change is not by Humane, but by Divine inſtitution: 6. Its inſtitution ſeemeth to be from the riſe of the Goſpel Church, and the very day or Chriſt Reſurrection. Hence we infer. 1. good warrant, even Gods warrant for imploying the ſeventh-day to our ſelves, ſeeing God ſeeketh but one day in ſeven, and now has choſen and claimeth the firſt. 2. Gods warrant for ſanctifying the firſt day Sabbath or the Lords day as his inſtitution. 3. That the Lords day is to be ſanctified by us Chriſtians, and that by vertue of this Command, as the ſeventh-day was by the Jews on its grounds.

We come now to ſpeak of the ſanctification of this day, which is the main thing and for which all the reſt is intended, we ſhal firſt conſider the precept, and then 2. the reaſons whereby it is inforced.

The precept is, *ſanctify it*, or *keep it holy*, ſanctifying of it is twice mentioned in this Command. 1. In the end, its ſaid God *hal-*

lowed or *sanctified* it, that is by separation, destination, and appointment for holy uses, and as a part of worship, so he sanctified the Temple, Altar, &c. not by infusing any holiness in them, but by appointing them for holy uses: Thus onely God can sanctifie a day, or any other thing, so as to make it a part of worship, and no man or power on Earth whatsomever can do that. 1. In the precept it self we are commanded to sanctifie it, that is, by the application of it unto the uses wherefore he hath set it apart; thus we sanctify what he hath sanctified when we use it and imploy it according to his appointment. And so we are to consider, the sanctifying of this day in these duties called for from us on it.

This sanctification is two wayes set down. 3. In its cessation and rest, separating it from other uses, and so keeping it from the common uses, to which other dayes may and use to be applied: 1. In its special application to and imployment in holy uses.

For clearness, we shall consider this sanctification. 1. In respect of its rest, what we are to abstain from: 2. Comparatively, with that strictness called for from the Jews: 3. Eminently, what is required more as to holiness this day then on other dayes wherein also the Lords people should be holy? and wherein this goeth beyond these? 4. Positively, in what duties it should be taken up: 5. Complexly, in respect of what is called for to the right sanctifying of that day before it come on, in the time of it, and after it is past and that in publick and private, & by all relations, Master, servants, &c. and throughout the whole man, thoughts, words, and deeds, & throughout the whole day: 6. Oppositively, or negatively, what are the breaches of this Command, and the aggravations of these sins which break it.

First then, we consider it in its rest, which is required; and because there are extreams, some giving it too little, as the Jews did before the captivity; some too much, even to being superstitious, as the Jews after the Captivity, and the Scribes and Pharisees particularly in Christs time did; streaching this rest too far. We must therefore consider it more narrowly and particularly for quieting of our Consciences, for the Jews are by the Prophets, *Ezek.* 20. *Jerem.* 17. and by Christ, *Matth.* 12. reproved for both extreams respectively.

We do then in this matter assert first. That there is a rest required here, which is extensive to a mans words, thoughts, and actions, whereby many things lawful on other dayes, become unlawful on this day.

Yet 2. we assert, That by this rest all sort of actions are not condemned

demned, but only such as are inconsistent with the end and scope of this Command, as by other Scriptures, and the practise of Christ and the Saints is clear: we conceive therefore these to be permited.

1. All duties of Piety, as was sacrificing under the Old Testament, or preaching, hearing or going about the Sacraments under the New Testament: In which sense, *Matth.* 12. our Lord saith, the Priests prophaned the Sabbath and were blameless, not that formally they prophaned the Sabbath, or did indeed break that Command, but materially they wrought in killing beasts, &c. which had been unlawful, had it not been in the exercises of piety.

2. All things that have a tendency, as necessary helps and means to the performance of the former works of piety, are lawful, as going to the Congregation to hear the Law, calling the Assembly for worship by Trumpets, or Bells, or by a Voice, journeying going or riding to Church, &c. because the duties of the Sabbath cannot well be done without some of these, nor at all without others of them.

If it should be asked here. What that, which is called *a Sabbaths day journey Acts* 1. 12. was among the Jews? and whence it came and what way may it be stinted or limited among Christians *Answ.* It was to them 2000. Cubits, which according to the different measuring of that distance of ground consisting of these 2000. Cubits by a lesser or longer Cubit, is reckoned to be more or less by learned Men; but all agree (says *Good win* in his *Moses* and *Aaron*) in this, that these 2000. Cubits was a Sabbath days journey.

It arose to be reckoned so from these grounds; 1. From their expounding, *Exod.* 16. 29. *Let none go out of his place*; thus, Let none go without the bounds of the City, which with its Suburbs was 2000. Cubits, or a mile about. 2. That the Tabernacle of the Congregation was so far from the Tents of these who pitched about it in the Wilderness. *Numb.* 2. as they supposed; and that the Priests kept that distance from the people in entering with the Ark into *Iordan Jos.* 3. 4. whence they gathered that a man might still go to the Ark or place of worship, as it was then in these cases at a distance from them, and no further on the Sabbath day.

But we say whatever superstitiously or on custome, they took up (for that is, but their Tradition) we cannot stint a Sabbath dayes journey to so many miles, fewer or more, but it must be as the man is in providence cast to reside further from, or nearer to the place where the Ordinances

diances are dispensed; for one may go many miles and not prophane the Sabbath, if he cannot have the publick Ordinances nearer, whereas another may break the Sabbath by going but to his Neighbours door, yea by walking in his own house, or to his door, if either it be done idly, or with respect to another civil or wordly end, which agreeth not to that day; it is not here remoteness or nearness, but what sweyeth us, and what is our end, that we are to try by.

3. All works of mercy are lawful on that day, as laying beside us something to the poor. 1 *Corinth.* 16. verse 1. sending or dealing something to those who are in want, *Isai.* 58. verse 7. visiting others, to comfort; strengthen, or otherwayes to edifie them christianly; though idle and carnal visits (albeit, alace! too rife) are not permitted.

4. Good Works, as Christ saith *Matth.* 12. 12. Its lawful to do good or well on the Sabbath, such are giving of Physick (when it is necessary) bringing of Physicians, saving a mans life, and taking pains for it, &c. *Luke* 13. (these good Works may be classed either with Works of mercy before, or with Works of necessity that follow, both being good Works as they are Works of mercy or of necessity)

5. Works of neceffity, such as feeding Beasts, leading them to the water, pulling them out of Ditches, when they are fallen into them on that day, and much more preparing honestly sober allowance for the susteining of the body, as the Disciples pluckt the ears of Corn, *Matth.* 12. and the Jews, *Exod.* 16. 23. dressed the Manna on the Sabbath, though they were not to gather it; yet on the sixth day to bake and seethe a part, and to keep a part till the morrow, but not till the day following, and therefore they behoved to dress it also; yea, Jesus Christ went himself to a Feast on the Sabbath, *Luke* 14. (that he might take that opportunity by his spiritual discourse to edifie the Company as he did notably) which he would not have done had it been unlawful to dress any meat on the Sabbath: yet his carriage was such at that Feast most remarkably, that it would be followed as a pattern by such as may be invited by others to eat with them, and shall be disposed to go on the Sabbath: And if this were the design of the inviters and invited, mens eating together on that day would not readily prejudice the sanctification of it, as very often it doth: Such is flying on the Lords day from a destroying enemy, and in other warranted cases, *Matth.* 24. defending our selves against unjust violence, &c.

6. Works of comliness, tending to honest or decent walking, as putting

putting on of clothes honestly, making the house clean from any uncleanness that may fall in it throughout the Sabbath, &c.

By all which Believers have allowance, 1. for piety, 2. for charity, 3. for what is needful for their beasts, 4. What is needful and convenient, or comely for themselves; and more is not necessary: In these the Lord hath not streightned them, neither hath he pinched and pinned them up to absolute necessity, but hath left them to walk by Christian prudence (yet so as they may not exceed) for the Disciples possibly might have endured that hunger, and not pluckt the ears of Corn, or beasts may live a day without water, and not be much the worse, or some sort of Victuals may be provided to be set beside men on the Sabbath needing no dressing or preparing; yea, a man may live on little or nothing for one day: but the Lord hath thought good not to streighten them, so as to make his day and worship, a weariness and burden unto them, seeing he hath made the Sabbath for man, to be refreshing to him, and not man for the Sabbath: nor will he have their Consciences to be fettered with inextricable scruples: He leaveth it to men on other days how much to eat and drink by a Christian prudence (yet alloweth them not to exceed even on these (so here there is some latitude left to conscientious reason to walk by; for some may do something at one time, and not at another, yea, one man may take more pains in upholding his body, then is called for from another who is stronger, so that its impossible to set particullar rules which will agree to all, but men would look, 1. to their end, 2. to their need, 3. to what may conveniently attain the end.

Yet it is needful here to add some qualifications or caveats, lest folk indulge themselves too much, and exceed under the pretext of the former liberty, which the Lord hath condescended to leave men at.

1. That men would see that the necessity be real, that reall sickness keepeth at home, that real hazard maketh them flie, or maketh them bide at home, that it be such a necessity as they cannot contrive away conveniently to evite when it cometh, or could not foresee before it came.

2. Men would see that that necessity be not brought on by themselves: If the thing might have been done at another time, that necessity will not excuse: though if the sin be taken with, and repented of, and Christ fled unto for the pardon of it, we may go about the doing that lawfully which sinfully we have necessitated our selves unto; as suppose one had got warning to flie the day before, to bring such a Physician, or to provide such drugs, &c. If he did it not then

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he sinneth, yet when necessity cometh he may still do it, but not with a good Conscience; till he first acknowledge the former fault of his neglect.

3. It would be adverted, if that thing may be done, as well another time, or may not without prejudice (that is considerable) be delayed till the next day; Thus taking or giving of Physick on the Lords day, making ordinary civil visits, beginning voyages, &c. will not sustain and bear weight before God, when folk do them that day, to have their own work day free, and so put by the proper duties of the Lords day; for some things that may be done the day or dayes following: Thus rest is commanded *Exod.* 34. 21. even in sowing time and Harvest; because the necessity is not clear, but dependeth on ordinary providence, and folks are to expect occasion and opportunities for them afterward.

4. Men would take heed that they have not a tickling complacency that such necessities fall on the Sabbath, and be not glad to have diversions from the proper duties of the day. They would go about such works with a sort of sadness, though yet with clearness and peace of Conscience as to their lawfulness: Therefore Christ saith to his Disciples, Matth. 24. 20. *pray that your flight be not on the Sabbath day*: because it would be heavy to Gods people to flie on that day, though it was lawfull.

5. We would see that it marr not a spiritual frame, and that in doing these we turn not to mind the World as on other dayes; There would be still a respect to the day in our frame (which is called for in the word *remember*) and even when our hand is otherwayes imployed, the heart should not be taken up with these things, but so farr as is necessary to the acting of them.

6. It would be adverted to, that they be done without inregularity, and so as not to give offence by them (hence it was that Christ ever gave the reasons of what he did on the Sabbath) lest others, not knowing our necessity, judge us guilty of Sabbath-breaking, or be involved without necessity to do the like.

7. Folks would have great respect to the end in these works, and to the motive which swayeth and putteth them on. If it be outward gain or fear of some temporal loss, as if for gaining money a Physician should go rather on the Sabbath then on another day to save the life of a man; that turneth then to be a servile work, and one of his ordinary Week day calling (to speak so:) So if a Minister should preach with respect to gain or applause on the Sabbath, or if any man should make a visit for a meer civil end, as we visit on other

dayes,

dayes, without a ſuitable reſpect to ſpiritual edification or furtherance of Piety, it will marr all, & will be found a breach of the Sabbath.

8. We would beware of ſpending too much time in theſe things, but would endeavour timely and quickly to expede and diſpatch them, and rightly to tryſt them: Dreſſing meat, & trimming, adorning, and buſking of folks bodies will not be found a well ſpent part of the Sabbath, when it ſhutteth out other duties, and getteth too much time, as it doth with many.

By all which we may ſee what need there is to watch over our ſelves in theſe things, leſt our liberty be turned into licentiouſneſs, and leſt we grow either idle or carnal on that day.

Let us then conſider how far this reſt extendeth: and under it we take in. 1. The reſt of the whole man, outward, and inward in deeds, words, & thoughts, ſo is it *Iſai.* 58. 13. we ſhould not ſpeak our own words (nor by proportion think our own thoughts) nor find our pleaſures. 2. It goeth through the whole day, for though every minute of the day cannot be applyed to poſitive duties, yet in no minute of it, is it lawful to do another work (inconſiſtent with the qualifications and ſcope afore ſaid) that is the negative part in it, *thou ſhalt do no work*, which bindeth *ad ſemper*. 3. It is to be extended not only to a mans own perſon, but to all under him children, ſervants, &c. he muſt be anſwerable for it, that they reſt, and muſt give them no occaſion of work. 4. Its to be extended even to the leaſt work of any ſort, if unneceſſary, as gathering ſticks, ſpeaking our own word, &c. theſe are all breaches of the Sabbath. 5. This reſt extendeth to all actions or ſorts of actions or caſes which are not comprehended under the former exceptions which are permitted, or are conſiſtent with the ſanctifying of the Sabbath: As

1. All works which tend to our external profit, pleaſure, ſatisfaction, &c. all works of our callings which make for the the increaſe of outward gain and profit, ſuch whereby we ordinarily ſuſtain our lives: Theſe *Hebr.* 4. 5. are called our own works, and here its ſuch works as ordinarily are wrought in the reſt of the ſix dayes: So it is doing thy own pleaſure as well as works, *Iſai.* 58.

2. Such works as tend to others external gain or profit as the great motive of them, as Servants may be working for their Maſters profit, and yet prophane the day.

3. Such as are not neceſſary on that day, as ploughing, ſowing reaping, or gathering in, and that even in Seed-time and Harveſt; and ſo fiſhing, going of mills, &c. when theſe are not done for the very preſerving of life, becauſe they are not neceſſary out of that caſe;

neither

neither is there any thing here of an extraordinary dispensation that maketh them necessary, the weather depending on an ordinary providence, or ordinarily depending on providence, which is to be reverenced: Hence though the weather and season be rainy, yet it is not lawful to cut down or gather in Corn on the Sabbath, their hazard in this case being common and from an ordinary immediate providence; yet suppose that a River were carrying away Corn, or that Winds were like to blow them into the Sea, it were lawful in such a case to endeavour to prevent that, and preserve them; because, 1. that cometh by some more then ordinary dispensation of providence in the weather, and affecteth and putteth in hazard this Corn more then others: 2. Because there is no probability of recovering these in an ordinary way, though the weather should alter, but there is hope of gathering in of such as are in the fields without that reach of hazard, if the Lord alter the season.

4. Such as are for carnal pleasure or civil ends, thus playing, gaming, much laughing, &c. being our own works, more especially our own pleasure, are unlawful on that day.

5. Consider that all things are prohibited which marr the end of the day, and are not consistent with the duties thereof; such are buying, selling, &c. out of the cases of pressing necessity; folks cannot be spiritually taken up, and with these also; so playing and gaming is no less consistent with praying, reading, conferring, &c. then ploughing or such like, yea, is much more indisposing for it, & so we do necessarily thereby incapacitate our selves for the duties of the day.

6. All things are forbidden, which consist not with this rest and the duties of worship called for from our selves and others; thus unnecessary journeying, walking, even suppose on could or should be exercised in meditation, is not resting as is required, much less is gadding in companies, in the street, or fields, to the neglect of secret and family duties.

In a word; whatever is not religious and spiritual exercise, or furthering or helping unto what is so, out of the excepted cases; much more whatever is sinful, scandalous or unsuitable on other dayes, or doth divert from, or indispose for the duties of holiness, and the worship of God on that day, is inconsistent with this rest and so prohibited: for, This rest is not primarily commanded and required for it self, but as conducing and subordinate unto the performing of holy duties in it; therefore our rest is to be regulated, so as may best contribute to that scope, and whatever marreth that, though it should not be work strictly, but idleness, carnalness, or playing, and gaming, and sporting, yet its a breach of this rest: for 1. That

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is no religious duty; nor 2. tending as a neceſſary help to it; nor 3. is reſt commanded that we ſhould play in it, but that we ſhould ſanctifie it; and 4. playing or ſporting cannot be called ſanctifying the day; otherwayes we might have mo Sabbaths than one, and the prophaneſt would love them beſt; 5. Playing, ſeparateth not the Sabbath from other days, more then work doeth; for men play in all; 6. Playing is neither a religious duty, it being amongſt the moſt irreligious & prophane; nor a duty of neceſſitie for eaſing or wearineſs which doth not here come by any bodilie toyl and labour; but (if there be any) from being exerciſed in ſpiritual duties; which, therefore, change and varietie will through Gods bleſſing do, ſo as the perſon may be born out in them; nor is there any place for it, except ſome dutie be neglected, therefore it's inconſiſtent with this.

We come to the ſecond way of conſidering the Sanctification required here, and that is by comparing it with that ſtrictneſs called for from the *Jews*, and to which they were tyed.

We ſpak not here of Ceremonials (for ſo their whole ſervice might be more burdenſom than ours, and particularlie their Sabbath-Services, becauſe they were doubled on that day) but of Moral Duties; and in that reſpect we ſay, that the tye and obligation unto the Sanctification of this day is equal and alike unto us with them, which is clear in particulars; For 1. It tyeth us now to as long time, to wit, a natural day of twentie four hours as it did them then. 2. It reſtraineth from Work, and requireth Holie Reſt now, as much as then: for whatever work then ſtruck againſt the Letter or Purpoſe and Scope of the Command, and marred Holie Duties, doth ſo ſtill. 3. It requireth Poſitive Sanctification by Holie Duties, as preaching, Prayer, Meditation, &c. and alloweth not Idleneſs; nor indulgeth time to other unneceſſarie works. 4. It requireth as ſpiritual a manner, and as ſpiritual a frame in performing of them now as then.

For, 1. If the Command be moral, then there is no change in moral duties, for it is the ſame Command to us, that is was to them, ſave in ceremonial things: 2. If the ſame things were allowed to them which are allowed to us: and if no more be allowed to be done by us, then was allowed to be done by them on the Sabbath, then the obſervation in it's ſtrictneſs is equal, but the firſt is true, for works of Piety, Mercie and Neceſſitie, are allowed to us, and to were they to them, as by Chriſts reaſoning againſt them (as being here ſuperſtitious) may appear: yea, 3. Our allowances are taken

from the practice of Christ and his reasonings with the *Pharisees*, who in these disputes aimed not to shew that more was lawful by his coming than was before, but to shew what then was lawful, though they ignorantly or wilfullie mis-understood the Command, for even then God allowed Mercie rather than Sacrifice, &c. which places most clearlie warrant us in our practice. 4. These Service we have now is as spiritual, and without all doubt the promise of the spirit for keeping up in holie duties as large as formerlie, and therefore our improving of it should be no lesse.

Before we proceed there are some Scriptures which seem to thwart with, and to be cross to this, to which we would speak a little for clearing of them; as namely *Exod.* 16. 23, 29. and *Exod.* 35. 3. where it would seem that going out of the place, dressing of meat, and kindling of fire were forbidden, which are allowed to us: To which we say, 1. That we speak of the meaning of this fourth Command if any more was forbidden them by peculiar judicial Laws, that contradicteth not our assertion, these may be abrogated, while this Command standeth. But 2. We conceive that as to these things, gathering of sticks, kindling of fire, dressing meat, &c. no more is allowed unto us than unto them, that is, all unnecessary labour in, and about, these is unlawful to us now, had all necessary labour in, and about, them was allowed unto, and lawful for them; as may be gathered from Christs practice, and his reasoning with the Jews, and from the allowance which was to their beasts. In the third place then, we say that these Scriptures cannot be literally and universally understood, for it cannot be thought that they went not out of the place, kindled no fire, dressed no meat in any case; yea the allowance for their necessity, and Christs going in and partaking, when invited, on the Sabbath day, *Luke* 14. it's like to somewhat that was prepared that day, with his defending of his Disciples practice in plucking ears of Corn, and rubbing them, as it is *Luke* 6. 1. (which was a sort of preparing and dressing of that meat) insinuate the contrary; neither can any thing be gathered from that place, *Exod.* 16. 23. against dressing of meat simply, but rather the contrary, for the *Manna* that remained over what was dressed on the sixth day was to be laid up till the Seventh day, or the Sabbath, but not till the day after the Sabbath; and will it not suppose, that they behooved then to dress it on the Sabbath as on other dayes by boiling, at least, for as to grinding of it at Mills, or otherways, there was no necessity for that on the Sabbath out of some extraordinary Ca-

or elſe they had needleſly laid it up) and ſo behooved to have fires to dreſs it with: And therefore that of not dreſſing meat, of not kindling fire, &c. muſt be of what is unneceſſary and for ſervile works, or making gain in mens ordinary particular calling.

But to the third way; if any ſhould inquire what more holineſs is called for, or can be win at, on the *Sabbath* than a Believer is called unto on other days, he being called to endeavour to be perfectly holy every day? *1 Anſw.* Although he be called to be perfectly holie, yet not in the holineſs of immediate Worſhip throughout every day: He is to be perfectly holy on other dayes, according to the duties and imployments of theſe days; but on the Lords day he is called to be holy according to the imployments of that day and its duties: The Lords people of old were indeed called to perfect Holineſs all the week over, but ſingularly to ſanctifie the Sabbath as a part of their univerſal Holineſs. 2. Though all the parts of every day ſhould be ſpent holilie, yet ſome parts more eſpeciallie, as what parts are ſpent in Prayer, reading the Scripture. &c. and somewhat more is required of theſe, who are called to it on a Faſting day, than on other days, even ſo on the *Sabbath*. 3. There is a difference between a perſon living holily in the general, and a perſon who is holy in ſanctifying the *Lords day*, though a man ſhould be holy every day, yet is he not to ſanctifie every day which is required on this day, whereof we ſhal now ſpeak.

This days ſanctification then, we conceive to conſiſt in theſe.

1. That there is more abſtractedneſs, not only from ſinful things but even from lawful temporal things, required on that day than on other days, a ſpiritual frame of heart, ſeparating and ſetting a part a man from ordinarie thoughts; Hence we may ſay, that as the Greek word, κοινον, ſignifieth unclean as well as common, ſo a common or every day-frame of Spirit, will be found unclean for the Sabbath, there muſt therefore be another frame of heart, different from an ordinar day-frame, and ſuited to that day.

2. This day is to be ſanctified in reſpect of the Exerciſes of it beyond other days, and that neceſſarilie; whereas on ſome other days one may be taken up in ſome duties of worſhip arbitrarilie, but here neceſſarilie: And men may, and ought, to be holy on other days, in their plowing, &c other works, but there their Holineſs is to be in immediate worſhip to God, in ſome thing relating to that alway, ſuch as praying, reading, hearing, conferring, meditating, &c.

3. The ſanctification of this day lyeth in this, that it muſt be wholly

ly ſanctified, but parts of other days are ordinarilie uſed in religious Service; but this whole day is to be uſed ſo, a man ſhould be the whole day throughout, as in the time of praying on other days.

4. Duties would be multiplied that day, more ſecret and private Prayer, Reading, &c. and more publick Worship: even as there were double Sacrifices that day under the Law; though there were Sacrifices all days.

5. There would be in the duties of this day more intenſeneſs of Spirit, and a further degree of Spiritual affections, than in the duties of other days; becauſe this day is purpoſelie ſet a part for the end; and by continuance in Duties we may attain to more of ſpiritual frame, and becauſe not onlie the Exerciſes of worship praying, reading and hearing, &c. call to Holineſs on this day, as they do on other days, but even the verie day it ſelf doth call to it: even as on a ſolemn day of humiliation, men ought to be more affected and deeplie humbled than on other days; (though daylie they ſhould repent and be humbled,) becauſe that day is ſolemnlie ſet apart for it; ſo ought our worship to be more intenſe and ſolemn that day ſuitable unto it; wherein we are, as it were, dyeted for inſiſting and perſiſting in duties of worship: whereas theſe duties in this reſpect, and in compariſon, are on other days, but as ſtarts: worship is here ſome way the onlie work of that day.

6. There would be more heavenlineſs and ſpiritual ſenſe breathed after that day in the frame of the heart; it would be near God and the work of the day would be delightſome and ſweet; the Sabbath would, as it is, *Iſa.* 58. be called a delight, and he would endeavour as it is, *Heb.* 4. to enter into his reſt, to paſſe through the outward reſt into his, to be within his chambers; yea, even in his arms, as it were, all that day.

7. There would be that day more divineneſſe in our Holineſſe (to ſpeak ſo) a ſort of Majeſtie by ordinarie in our walk; looking like the Sabbath and like the God of the Sabbath: There would be an exulting in God that day, we would endeavour to have our heart in a ſpecial manner warm in the Exerciſe of love to him, and to be much in praiſing of him; Our whole worship would more abſolutelie, and immediatelie be aimed and levelled at the honour and glorie of God, as the end of it, than on other ordinarie days, where in our prayers, and other pieces of worship may more immediately reſpect our own Caſe and need; but on this day Gods Honour as the end more immediatelie whatever our own Caſe be, and that both in heart within, and in the nature of our Exerciſes without, this

to call the Sabbath of the Lord *Honourable*, to honour and glorifie him therein, as it is, *Isaiah* 58. a ſpecial Majeſty being in that days worſhip by levelling it with extraordinarie ſingleneſſe at Gods praiſe, even as his Name is hallowed or ſanctified in Heaven by Angels and perfected Saints. Hence, *It's good to give thanks unto thy Name*, &c. beginneth that Pſalm of Praiſe for the Sabbath-day, to wit, the 92. Theſe Duties then that further his praiſe, are more eſpeciallie for that day.

8. All theſe reach both words and thoughts, nothing to the hindrance of theſe is to be admitted in either; there are none of our words and thoughts that day, but they would in a ſpecial manner be Gods, and in it we ſhould be ſpent as his, and endeavour to be within view of Heaven, to make ſome Eſſay of glorified Saints excerciſe there, and to have the Sabbath as a little preludy of that everlaſting Sabbath and reſt in the boſome of God.

The Fourth way of conſidering this Sanctification is poſitivelie, to wit, as to the Duties, wherein the Sabbath is to be ſpent, which are ſhortlie, all duties of immediate worſhip, whether they be inward, as meditation, ſelf-examination, heart-prayer, either ejaculatorie or more continued, heart-ſorrow for ſins, &c. or outward, as vocal prayer and ſinging of Pſalms, reading the Scriptures and other pious Books, hearing the Word, &c. or whether they be ſecret, which may be both inward and outward, or private in Families, as reading of the Word, conferring on it, repeating Sermons, praying together, &c. or publick; as joyning with the Congregation in prayers and praiſes, hearing the word read, and the ſenſe given, hearing of Sermons, participating of the Sacraments, when diſpenſed, joyning in ſolemn humiliations and thanks-givings, when they fall neceſſarilie or more conveniently to be on the Sabbath; All which and ſuch like are proper duties for that day; to which liberal laying up, and giving for the Relief of the poor according to ability, and as God bleſſeth every man would be added as a ſuitable duty of it, though it be no dutie of immediate Worſhip.

The fifth way is to conſider the ſanctification of the Sabbath complexly, before it come, when it's come, and after it's paſt.

1. Then the night before (not ſecluding a ſuitable remembrance throughout the week) remember it, 1. by timeous leaving of wordly buſineſſe, it's a great incroachment on the Sabbath, though too too uſual to continue longer at Work the night before, than any other night of the Week, as if folks would gain the day of reſt, out of Saturnſdayes night and Mondays morning,

2. By not ſuffering this little times leaving of work, to be idly ſpent, but being taken up with endeavours, 1. To abſtract the mind from other Works as well as the hand, and to have the heart put in a lively frame, 2. To minde the work of the day which is coming, and to have a ſuitableneſſe to it. If ye ask what ſuitableneſs ſhould we have to it? *Anſw.* Endeavour 1. to be as if ye were about to meet God, to tryſt, as if it were, viſibly with him, and ſolemnlie to treat and enter marriage with him. 2. To be like Heaven, and in a ſpecial manner in ſome ſort to imitate God, as if ye were alreadie entered into his reſt, and had reſted from your own works. 3. To be as if ye were to dye, and to ſtep into Eternitie, ſo this reſting ſhould minde us of that, and was, and is ſtill, ſpeciallie appointed (though yet no Ceremonie) to minde us of Gods ſeparating of us from others for himſelf, that we may reſt eternallie with him.

Then 3. for furthering of this, look back on the Week paſt, and endeavour to have things clear before the Sabbath come, and all bygone quarrels removed, that there may be no ſtanding controverſie againſt you to begin the Sabbath with.

4. Pray with ſpecial ſolemn ſeriouſneſs in reference to that day, that ye may have peace for what is paſt, that ye may be in a right frame for the day; that the Miniſter may be helped to ſpeak as it becometh; that others may be fitted to hear and joyn; that the Word and other Ordinances may be richlie bleſt of God; and that the mercie of having the Ordinances may be minded, with praiſe to the gracious giver of them, and ſuitablie improved.

2. When the morning of that ſweet and deſirable day cometh (after we have fallen aſleep in a ſpecial manner, as it were in the Lords arms, the night before, and left our ſelves there) 1. We would timelie begin the work, and beware that either carnal thoughts get in, or the time be idly ſlipped over, but I ſay we would begin the work early; for it's for that end appointed, and ſinful thoughts will not be kept out, but by filling the room otherwiſe with what is ſpirituallie profitable. *Shew forth Gods loving kindneſſe in the morning*, ſaith the Pſalm for the Sabbath, to wit, the 92. Let therefore the Meditation of ſomewhat of theſe, or ſuch like, begin with us, even when we are making ready, 1. Somewhat of God himſelf, whoſe day it is, 2. Of heaven, and that happineſſe that is there. 3. Of the works of God, who gave us and all the World a beeing, and who onlie preſerveth the ſame. 4. Of Chriſts Redemption, and as cloſed and perfected on this day; which eſpeciallie ſhould be minded; that ſo think-

ing of our manie and great obligations, and of the miſery we had been in, had not that work of Redemption intervened, we may begin the day with a due impreſſion of Gods greatneſſe and goodneſſe; of our own ſinfulneſſe, weakneſſe, and miſery; and of this bleſſed remedy and out-gate.

2. We would addreſs our ſelves to ſolemn prayer in ſecret, and that at greater length than on other dayes, and with inſiſting in ſpecial petitions relating to the day, with all the ſerioúſneſſe we may win at.

3. We would take a view of our own hearts, to ſee how and where we left the night before, and endeavour to have clearneſſe betwixt the Lord and us to our State, and otherwayes maintained; and renewed if it was; or attained if it was not.

4. Too much time would not be ſpent in adorning or buſking of folks bodies, or in making other proviſions for them, but as the whole of it would be taken up in duties of worſhip (as we have before ſhewed) ſo ſome part of it would be ſet a part for ſecret reading; yea, for ſecret praiſing, thankſgiving, and ſinging, an exerciſe not unbecoming that day as that fore-cited Pſalm for the Sabbath day ſheweth.

5. If thou be the Head of a Familie, or liveſt in fellowſhip with others, then the familie is gravelie to be brought together, and everie particular member is to joyn with the reſt; And here alſo prayers and other religious duties are to be doubled according to the ceremonial doubling of Sacrifices on the Seventh-day-Sabbath under the Law; for in ſecret, in families, and in publick, there would be more that day than in other days.

6. Care and inſpection would be taken ſo far as men can reach, that by none in the Societie; neither ſecret nor private duties be neglected, nor publick duties abſtained from, but that each may ſtir up one another, and more eſpeciallie thoſe whoſe places lead them to it, to the ſuitable ſanctification of the day in all the duties of it and withal, it would be looked to, that none of the familie be ſuffered to ſtay at home unneceſſarilie from the publick worſhip, or to be abſent from the familie worſhip.

7. Timelie (that ye be not by haſte diſcompoſed) come to publick modeſtlie apparrelled (it's a ſhame to ſee how gaudilie ſome come to publick worſhip on the Lords day) grave in your walk, wary and circumſpect in your words, that they be ſpirituallie edifying and ſuitable; watch over your eyes, that carnal or wordlie looks ſteal you

not away, nor distemper your hearts: but especiallie over your hearts, that they wear not out of a spiritual frame.

8. When ye come to the place of publick worship, if it be a while a beginning, be still watchful, and the nearer ye came to it, the more watchful: for temptations will be verie readie to divert or discompose: there would be a frequent intermixture of ejaculatorie prayers in reference to everie thing requisite for attaining and intertaining this composednesse.

9. When publick worship beginneth, studie to be (as *Cornelius* was; *Acts* 10.) present to joyn in prayer, and praise, to hear with God will say, to receive it, to lay it up in your hearts, to be suitablie affected with it, and to resolve through grace to practise it; (for, *blessed are they onlie who hear the word, and do it:*) and this would be with delight, aiming a right at the end of the Ordinances, whatever they be, whereof we spoke some what on the second Commandment.

10. When the publick worship is as to its first diet closed, let no your minds turn carnal, but depart reverentlie from it, charing your selves in God, fixing the convictions, exhortations, directions, instructions, &c. in your mind, as ye have met with them, and be ruminating rather on these, then beginning to gaze or discourse with others on subjects that are not spiritual, and to edification.

11. As soon as ye can win, go in secret, and seek to have these things fastned and riveted betwixt God and you, and let that be your first work, and let the little time that interveneth betwixt the diets of publick worship till you return, be spent suitablie to the day and the end of the duties thereof.

12. When all the publick worship is ended, then ye would do according to the preceding tenth direction; ye would withal retire a while in secret, and reflect on your carriage in publick, and also see what good may be gotten of the day, and if there be any misses, neglects or failings observed (as if there be a diligent search there will no doubt be) then be humbled, seek pardon through Christ, and resolve through grace to help these afterward; consider what was said, and like the noble *Bereans*, *Acts* 17. put it to the tryal for your confirmation, by your considering and examining the Scriptures cited or spoken of; and endeavour yet more to have your hearts affected in secret with them

13. Then call your Families & come together after secret seeking of God, And 1. be inquiring of one another what is remembred, that

all

all being put together, ye may be helpful by your memories on to another: 2. ye would do this, not as if it ware enough to tell over the words, but that the Doctrines and their Uſes may be fixed, and ye affected with them; Therefore, 3. ye would do this with other duties of reading, ſinging, and ſpiritual conference, as the occaſion of it ſhall offer; with Prayer to God before and after, being thus exerciſed till ye go again in ſecret to cloſe the day as ye began.

14. Duties of Charity would be done, contributions made liberally according to our ability, and relief ſent to others as we know their need; which alſo would be inquired after.

15. Indeavour to have the heart in a right frame to cloſe the day with: reflecting on our carriage throughout it, fearing to lye down with guilt unpardoned, & without ſome ſpecial fruit of the duties of the day: haſte not to go to reſt ſooner that night then on other nights, on deſign that you may be ſooner at work the next day: which ſmelleth ſtrong of wearying of the Sabbath, and of longing to have it at an end, of which the Lord complained of old, *Amos* 8. 5. ſtudy to lye down with thoughts as you aroſe, leaving your ſelves in his Arms, with reſpect to the eternal Sabbath that is coming.

3. When the Sabbath is paſt, and the next day cometh, caſt not by all thoughts of it inſtantlie, but begin your work as having juſt now ended the Sabbath, fearing to let the relish of it wear away: and indeavouring in your carriage through the week to retain the ſtamp and impreſſion of it: Eſpeciallie beware to go to your Callings with a Sabbath-dayes guiltineſs on you. O endeavour by all means to have that removed! and all the Week through have one eye to the Sabbath paſt, and another to the Sabbath coming. having ſtill that ſounding in your ears, *Remember the Sabbath*, or *the Lords day*, *to keep it holy*: dieting your ſouls, as it were, all along the week, for a courſe of communion with God in the duties of the next Sabbath.

It will be now eaſie to know when this command is tranſgreſſed (which was the ſixth way propoſed of conſidering the ſanctification of the Sabbath, to wit, oppoſitivelie or negativelie) which is done 1. By committing any thing contrarie to the *reſt* or ſanctification of it: 2. By omitting any of the things which are required for the right ſanctifying of it: 3. By an unſuitable frame of heart as to the due manner of performing any of theſe duties required.

We will finde the weight of this command yet more fully, by conſidering

ſidering its reaſons how it's explicated and preſſed: This is done, 1. By laying down the equitie and extent of it, v. 9. 10. 2. By preſſing it from God's Example.

As to the firſt, v. 9. *Six dayes ſhalt thou labour and do all thy work*: Theſe words may be looked on, 1. As an obliging conceſſion, which is indeed verie liberal; as if the Lord had ſaid, All days are mine, yet I have given thee ſix dayes to do all thy work and labour that thou haſt to do, therefore give me the Seventh. It is but a ſmall retribution for ſix to return a Seventh. 2. As a reſtriction, thou ſhalt do whatever work thou haſt to do within the Six dayes, but none of it on the Seventh. 3. As a command whereby God diſtributeth our time, and commandeth ſix for our Work, and the Seventh for his: And thus theſe Words forbid idleneſſe, and command lawful diligence in theſe Six dayes: which we conceive here to be implyed.

1. Becauſe God is not carving out what time we may be idle in, but what time we ſhould imploy in our own lawful works as well as in his; for it cannot be thought that he giveth us ſix to be idle on: It muſt therefore be to worke on, ſeeing as our life ſhould be taken up in doing either what more immediately concerneth our ſelves, or what more immediately concerneth God: ſo the ſcope of this command being to proportion our time betwixt theſe two, what is allowed for either of them, muſt imply an improving of it for that very end. 2. The oppoſition alſo will confirm this: Theſe ſix dayes are to be applyed to our work, as the ſeventh is to be applyed to Gods, which is more than a permiſſion, and if the negative part be imperative *In it thou ſhalt not worke*, then the poſitive, *Six dayes ſhalt thou worke*, may well be underſtood ſo alſo. 3. Gods example will preſſe it, for we are to follow it, not only in reſting on the Seventh, but alſo in working in the ſix dayes as he did. 4. Working theſe ſix dayes cometh in as a mean to further and fit for the ſanctification of the Seventh, for ſo a man putteth by his buſineſſe, and has the more freedom for the *reſt* on the Seventh, whereas idleneſs often ſinfully neceſſitateth to the breach of it, and to a deſire that it may be gone, *Amos* 8. 5. And thus idleneſs is reproved here, and diligence commanded under one conſideration, to wit, as the remove of the former and practice of the latter do capacitate us to give God his due on his own day when it cometh: Even as they are alſo included in the eighth Command, *Thou ſhalt not ſteal*; for as idleneſs becometh a ſnare and temptation to a man to ſteal, and hindreth him from works of Charity, and ſuitable diligence in the

works

works of his lawful Calling, readily preventeth the one, and capacitateth for the other; So it is here, for it's not unusual that the same sin and duty may be forbidden and commanded in diverse commands upon diverse considerations; And this agreeth well both with the words and scope of this command. And 5. According to the holy and wise oeconomy of Gods goodnesse, our labour may be commanded to make his rest to be to us the more relishing and refreshing.

The tenth Verse containeth three things for explication, 1. The Lords claim of the Seventh day, as having reserved that to himself, it's his, it's to him, and by him, and for him separated from other dayes. 2. A consequent flowing from this: Therefore that day is not to be employed to any of our own Works, no not the least, *no manner of work*, no Word, no Thought nor Deed of any such sort under whatsoever pretext, beside the excepted cases. 3. It's extension as to all Relations, so to all Ranks, Parent and Child, Master and Servant, &c. yea, it's *thou* for thy self: and for all thou hast the oversight and charge of, Sons, Servants, Strangers, yea, and Beasts, not that they are capable of sanctifying a day more than the Beasts in *Nineveh* were of Religious fasting, *Jonah* 3. yet this sheweth what ought to be the Masters care, it being for his use that Beasts are put to worke. God injoyneth allwayes of abstaining from everie thing that is a mans own work on the Sabbath, and will have him solemn in it: In a word, *All within thy gates*, looketh not only to Masters and all in their families, or within their doors, but to Magistrates and Governours, and all within their Jurisdiction (Gates being the place of Judgement, and used in Scripture to shew the extent as well as seat of power) that they should see to their sanctifying of this day; and the failing of any under them is their sin, when they endeavour not to prevent and amend it: And thus *Nehemiah* understood this command, *Neh.* 13. when he put forth his power, not onlie in contending with the Native Nobles, but even against Strangers, for restraining them from violating this day.

Hence we gather, 1. That idlenesse is a sin, and that they will hardlie give God his due on the Seventh day, who are not diligent in the duties of some lawful calling and station for Gods honour and others good through the six dayes of the Week; and indeed this is often seen, that such are lazie, and careless, and idle on that day, passing it over even as they do other dayes, without any difference at all, except it be that they come to Church.

2. We

2. We gather that humane, whether Eccleſiaſtick or Civil, oppointment of ordinarie fixed dayes for worship throughout the whole day, beſide the Sabbath, will not agree with this Command allowing men ſix for labour. It's true, God might Soveraignlie limite men, but where he hath given libertie (if it were but by conceſſion) who can reſtrain?

Concerning dayes therefore. we lay down theſe four; 1. That there can be no ſolemn ſetting a part of any day to any creature; Thus Saints dayes are unlawful: for the Sabbath or day of *reſt* is to the Lord, and to none other, it being a peculiar piece of worship to him, who hath divided time betwixt his Worship and our Work. And although men should keep the day, and alter the Worship, yet this is a taking of that which was once abuſed, and never enjoyned, for to apply it to God, and wanteth not offence; even as the retaining of other things in Worship which have been abuſed, and are not neceſſarie, is offenſive. 2. No man can inſtitute any day, even to the true God as a part of Worship, ſo as to bind conſciences to it, or to equal it with this day: That is a part of Gods royal Prerogative, and a thing peculiar to him to ſanctifie and bleſſe a day. 3. Even thoſe dayes which are pretended to be ſet a-part to and for God, and yet not as a part of worship, cannot be impoſed in a conſtant and ordinarie way (as Anniverſarie dayes and feaſts are) becauſe by an ordinarie Rule God hath given to man ſix dayes for work, except in extraordinarie caſes he ſhall pleaſe to call for ſome part of them again. 4. Yet extraordinarilie upon occaſions of Humiliation, or of Joy and Thankſgiving dayes, for that time, may be ſet a-part for God, without wronging this conceſſion, even as in extraodinarie times we may work, and not reſt on the Sabbath day, though ordinarilie we may not: This proportioning of time therefore is for the ordinarie rule, but yet admitteth of the exception of extraordinarie caſes.

3. We gather that Maſters and Parents ought to have a ſpecial overſight of their own Children and Families in the worshipping of God, and that eſpeciallie in reference to the ſanctifying of this day; and that there is a ſpecial communion in worshipping of God amongſt the ſeveral relations of a Familie.

4. We gather that Magiſtrates, and all who have power over others, ought to ſee to the reſtraining of Vice, and to the performing of outward duties, particularlie ſuch as relate to the ſanctification of the Sabbath (as well as to abſtain from, and to do ſuch and ſuch things themſelves in their own perſons) in and by theſe over whom

whom they have power; and that it's no lesse scandalous and sinful for a Magistrate not to see that sin be crushed, that the Sabbath be sanctified and the Ordinances of Religion be entertained and received and reverenced in and by those over whom he hath charge, then if he committed such sins himself, then if he discountenanced the Ordinances and brake the Sabbath himself, or suffered his own familie or himself to be without the Worship of God: Why? because these are within *his gates*, and he is to account for them: He is to rule for God, and their good which is mainlie spiritual; he is to be a terrour to evil doers, as well as to be an incouragement to them that do well; and men are according to their places and parts to be forth coming for God and the good of others. And yet this cannot be called a constraining or forcing of Consciences, for a Magistrate or Master thus to restrain these who are under them; it's but the using of that power, which God hath committed to them to make men to do their duty, and to abstain from dishonouring God, and the punishing of them, if they do other wayes; in which respect he beareth not the Sword in vain.

The 2. and main reason followeth, v. 11. wherein this command is three wayes pressed also. 1. By Gods example, who during the space of six dayes wrought (though he might as easilie have made all in one day) and rested the Seventh, and not before the Seventh, on which he wrought none; even so it becometh men to do, seeing he intended this for their imitation, and for that end doth propose it here: Gods rest on the seventh is not absolute and in every respect, (for *John* 5. 17. he worketh hitherto, that is, in the works of Providence, sustaining, preserving, and governing the Creatures made by him, and there Actions) but all things needfull for the perfecting of the world were then made and finished. (Whence by the way we may gather, that not only all Creatures were made, Angels even these that since turned devils, &c. but that they were made within the six dayes of Creation, when Heaven, Earth, Sea and all that was in them was made (Therefore all our works that are necessarie to be done in the six working days, would be done and ended, that we may rest on the Sabbath, as he did.

The 2. way is by his blessing of it. *God blessed the Sabbath day*, which is to be understood not simply in respect of the day, which is not properly capable of blessing, but in respect of the true observers of it, he blesseth it to them, and he blesseth them in it, which may be in these three: 1. That the Rest of that day shall not prejudge them in their Weeks work, but that their labour shall be therefore blessed,

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ſo that they ſhall miſſe nothing by obſerving that day, as the Lord bleſſed the Seventh year, whereon they reſted, and yet notwithſtanding they were as well provided as when they laboured, *Lev.* 25. 20. 21. 22. And it's like that if we will compare ſuch as make Conſcience to ſanctifie the Sabbath with others, who think and ſeem to gain by breaking of it, this would be found at the years end to be verified. 2. That the Lord hath ſet apart that day for a ſpiritual bleſſing, and the Communication of it to his people (ſo the Bread and Wine are bleſſed in the Sacrament of the Lords Supper to be a mean of conveying Spiritual bleſſings to the worthie receivers) *Iſai.* 56. and *Pſalm.* 92. 3. That God will abundantlie manifeſt his gracious preſence, and multiple his ſpiritual bleſſings that day upon it's due obſervers, more than on other dayes wherein he is alſo ſought; as there is this day a double worship both in reſpect of the Dutie, and of the day whereon it's done, ſo there ſhall be a double bleſſing beyond what is on other dayes; In which reſpect, even prayers in, and towards, the Temple, (while it ſtood by divine appointment, as a ſeparate place from others) had a bleſſing beyond prayers in other places; and thus Chriſt bleſſed the loaves and the few ſmall fiſhes, *John* 6. when he made them by the multiplication on the matter to feed far beyond their ordinarie proportionableneſſe; So ſervice on this day groweth in it's bleſſing: Hence we may ſee an uſuall connexion betwixt *Univerſal* thriving in Religion, Grace and Pietie, and ſuitable obedience to this Command, in the tender ſanctification of the Sabbath, and withall a reaſon, why ſo few make progreſſe in godlineſſe, even little keeping holie the Sabbath as they ought.

The 3. way is by his hallowing it, *wherefore he hallowed it* or *ſanctified it*, that is, *per modum deſtinandi*, or by way of appointing of it for holie uſes, and ſeparating it from other dayes (as is ſaid:) The inference *wherefore*, as to the hallowing pointeth at the reaſon or end wherefore God did it, to wit, that there might thereby be an excitment left to men, to imitate God: and that man might not onlie have Gods Command, but his example alſo to bind this dutie on him.

If it be asked here, why God will have a day ſet a-part for holie Exerciſes beſide other dayes? It may be anſwered, 1. It's meet that God be acknowledged Lord of our time, by this Tribute being reſerved to himſelf. 2. Becauſe man having but a finite underſtanding

ing, beside the new corruption of it, cannot be intenselie taken up with spiritual and heavenlie things, and with temporal and earthlie things, both at once, or at the same instant; for even *Adam* in innocencie could not do that, therefore the Lord hath graciouslie set as part a day for mans help in that. 3. It's to teach man that his chief end is to converse with God, and to live with him; and that he ought to carrie in his own affairs along the Week, and order things so as the Sabbath may be duelie sanctified, when it shall come in that sweet soul reposing converse with him. 4. To shew man wherein his happiness consisteth, it's even in this, to walk and converse with God, and to be in his worship; this is his rest. 5. To shew the excellencie of Religion, and of the Works of Pietie, or of Gods worship, above mens employments in earthlie and worldlie things: It was a Sabbath to *Adam* in innocency, to be abstracted from his labour for the worship of God; the one is mens toyl, the other is mens spirituall rest and ease, far contrarie to that which men in the world ordinarilie think and judge.

We see now how great and grievous a sin it is to break this Command, and with what care this day should be hallowed.

For 1. It's a Command of the first Table, and so the breach of it is, in some respect, more than murther, Adulterie, Stealing, &c. it's included in the first and great Commandment.

2. Amongst all the commands of the first Table, yea all the commands, this religious observance of the Sabbath, is most forciblie prefled with more reasons, and with more full and particular explication: Because 1. All the commands hang some way on this; and obedience is ordinarilie given to them with the same readinesse, as this day is employed in Gods Service. 2. It keepeth life, as it were, in the rest, and when men are cold in this, so are they in all the rest. 3. This tryeth men in their love to God best: If indeed his company and service be more delighted in, than the World: and is a notable indication of the frame of the soul; it maketh proof both of their state and frame, as men are usuallie and habituallie on the Sabbath, so in effect are they, as to these.

3. No breach of any command hath more aggravations; for 1. It is against Reason and Equitie, when God hath given us so manie and so good Reasons for it. 2. It's high Ingratitude, the Sabbath being a Mercie; and a great Mercie indeed it is to be priviledged with accesse to converse with God a whole day of everie week in duties of Worship. 3. It's against Love, God's Love hath instituted it and

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our Love should in a ſpecial manner vent it ſelf to him on it. 4. It is crueltie againſt our ſelves; for the Sabbath kept holie, is backed with the promiſe of a ſpecial bleſſing, and we by this ſin prejudge our ſelves of that; yea the Sabbath rightly ſpent, is a mean both of holineſs and of nearneſs to God, of conformity to him, and of communion with him, it promoteth both: So that it is eminently verified here, that theſe who ſin againſt this command; ſin againſt and *forſake their own Mercy.*

4. No ſin doth more evidence univerſal untenderneſſe; and as it is a ſin in it ſelf, ſo it evidenceth, eſpecially when groſſe, a very ſinfull and ſome way Atheiſtical frame, and diſpoſition, as may be gathered from *Neh.* 13.

Yea, 5. It occaſioneth and breedeth other ſins: it habituateth to ſinning: and hardneth againſt challenges, ſo that men ordinarlie become very groſſe and looſe and fall in ſcandalous ſins, who neglect the ſanctification of the Sabbath, which is the quickner and fomenter ſome way of all duties, and knitteth the Two Tables of the Law together. Hence it commeth to paſſe, that we often hear men that have turned to be verie looſe, groſs and ſcandalous (and ſome of them on Scaffolds and at Gibbets) cry out of Sabbath-breaking, imputing the one to the other, as a main cauſe: for by this ſin men grow ſtout againſt challenges, and formal in ſecret duties, and ſo at length ſit quite up.

6. No ſin hath more ſharp challenge for it, and more ſad Judgements avenging it, then ſins againſt this Command: have there been any men deeplie challenged for ſin, or at death (whether ordinarie or violent) brought to expreſſe and utter their challenges but ſins againſt this Command have been main ones? The ſlighting of the Lords Sabbath made *Jeruſalem* to be burnt with fire, *Jer.* 17. laſt: for this ſin they are threatned with terrible plagues, *Ezek.* 20 21. 24. not onlie in temporal things, *v.* 23. but with ſpiritual plagues to which they are given up, *v.* 25. 26. You know that a man was ſtoned for gathering of ſticks on the Sabbath, *Numb.* 15. ſee alſo *Exod.* 16. 28. and *Ezek.* 22. 8. where the Lord accounteth Sabbath-breaking a refuſing to keep his Commandments and Laws, and a deſpiſing of his holie things: O is it poſible, that a man can be well that breaketh the Sabbath, or to whom it is not a delight?

If any ſhould ask here, if indeed the breaches of this command be greater ſins than the breaches of the commands of the ſecond Table? and if ſo, if God will be avenged on theſe ſeverelie?

For Anſwer (premitting this one word, that in comparing breaches

ches of the commands of the two Tables, we would compare sins of a like nature together, that is, sins of presumption with sins of presumption, and sins of infirmity with sins of infirmitie) we say, that a presumptuous sin against the fourth Command, if it were but to go unnecessarilie to the door, or to gather sticks, is a greater sin than a presumptuous Murther, because it striketh more immediately against God: And that a sin of infirmity against the fourth command, is greater than a sin of Infirmitie against the sixth; Yet we grant that presumptuous Murther is a greater sin than a sin of infirmitie against the fourth Command, because presumption and high-handedness in the manner of sinning, in a sin little on the matter comparatively, dareth God, as it were, and striketh immediately against him, and so is an additional high aggravation of it; beside what it is in the nature of it: And though our censures against presumptuous breaches of the Sabbath, which are now as great sins as formerlie (as is clear from what is just now said) be often more mitigated now under the Gospel, neither was it as we conceive, ordinarie to stone the presumptuous prophaneners of the Sabbath, even amongst the Jews; yet will this be no good reasoning; men do not now execute punishments upon Transgressours of the First Table, as on Transgressours of the second; therefore Transgressions of the second Table are greater sins than Transgressions of the Commands of the first; for so we would be in hazard to postpone all the Laws or Commands of the first Table to these of the second; but we are to consider that temporal punishments are heightned or lessened according as the peace and order of civil Societies may be more or less therein concerned; so that it is not by these measures that we are to make the estimate of the greatness or smallness of sins in the sight of God, and in order to his righteous and absolute judgments, and therefore it's enough that we enquire what God hath done, and will do, and what sinners may expect from him, however men may over-look and palliate them by, yet before God they are often taken notice of, and plagued even in this life, and will be for ever hereafter, if they repent not.

We may now therefore in the close, exhort, beseech, obtest and charge you all, as in the sight of God, who is a severe avenger of them, that ye would be aware of the sins whereby this command is transgressed; [illegible] guard against;

[illegible] it, or not remembring of it; many pro-

phane the Sabbath, 'ere they come to publick, yea, before it come in ſome reſpect.

2. Carnal thoughts and a common frame of heart, ye, even to ſpeak ſo, a particular frame that looketh but to our own condition or caſe; As not ſtirring it ſelf to be over and above that, to be affected with God and his glorious works of Creation and Redemption to give him praiſe for his marvellous goodneſſe on that day; there is alace, generally little delight and praiſe in his worſhip, even on his own holy day.

3. General unedifying diſcourſes, of the news of the time, of health, and other things not neceſſary to that day.

4. Little profiting under the Goſpel, and not growing in knowledge and practice; many a Sabbath is thus prophaned, few getting or ſeeking the bleſſing of it, or on it.

5. Going to the fields and viſiting of Neighbours to put off a piece of Time, that ſo much time may be ſaved on other dayes of the Week, wherein manie men think they have more to do; and not ſeeking to edifie, or to be edified when they viſite. Certainlie by this going abroad and running up and down the ſtreets unneceſſarilie, ye indiſpoſe your ſelves, ye offend others, and tempt them to follow you, ye ſlight either duties in your Families, or in ſecret, or it may be both, in great meaſure; I ſuppoſe that if ye made conſcience of theſe, there would not be ſo much time to go abroad; Take ſome other day for recreating your ſelves: If ye ſay, ye have them ſome what else to do: And have ye nothing to do this day? Or will ye take more boldly from Gods day, then from your own? Is Sacrilege leſſe than taking what is your own? What if all did ſo gad abroad? (And it may be they have no leſſe reaſon) What a Sabbath day would we have? There is a remarkable word, *Exod.* 16. 29. that on the Sabbath none might go out of his place, which though it be not to be underſtood as reſtraining exerciſes of pietie, or works of neceſſity and mercy, as we ſhewed before; yet it would ſeem to be the meaning of the words, that on that which we call taking the air, and on viſiting, there was a reſtraint thereby intended.

6. Mens ſitting upon choice in the Church at ſuch a diſtance that they can ſcarcilie hear, and that they may the more ſecurely conſer together on common purpoſes; ſo that they do not ſo much as aim to profite; of whom we may appoſitelie ſay (as Chriſt ſaid of the prieſts, that they pro[illegible] the Sabbath and were blameleſſe) That they [illegible] and are guilty

many alſo ſleepe, weary, and wander in their thoughts, and are as ſtones and ſtatues in the Church.

7. Little ones and boyes going and running up and down playing and making a noiſe, and ſervants gadding; all which will be charged on Magiſtrates, Miniſters, Elders, Maſters and Parents, who are not conſcionably aiming and endeavouring in the diligent uſe of all ſuitable means to amend and prevent ſuch abuſes, and to punish continuance in them: Eſpecially look to it when few plead or appear againſt ſuch ſins.

8. Much idle loitering over of the Sabbath, doing nothing, and much ſleeping it over. Idleneſſe is a ſin any day, much more on this day.

9. Little care of ſanctifying the Sabbath when men are from home or when they are not in their own Congregations, when they are not in their own Houſes, or have not any to take the overſight of them: There is much liberty taken this way, and there are many complaints of it; What my Brethren? Doth not the Sabbath require as ſtrict ſanctification abroad as at home?

If any ſhould ask remedies of all theſe, and ſuch like evils I know none better than theſe that are in the Commandit ſelf.

The firſt is, *remember*, what? 1. Remember bygone failings, and repent of them: 2. Remember coming to Judgment, that ye may be found of it in peace as to this or any other guilt, and endeavour to prevent it: 3. Remember to be all the Week over in your worſhip, and walk, minding it.

A ſecond is, be well imployed throughout the Week, and be not given to idleneſſe or lazineſſe in your particular Callings, nor in ſpiritual Exerciſes, there will be no ſanctifying of this day without that; be not therefore ſlothful in buſineſs, but fervent in ſpirit, ſerving the Lord, *Rom.* 12. 11.

3. See that nothing unbecoming the *reſt* of the day be admitted, no manner, not only of deeds, but of words or thoughts.

4. Let every one take inſpection of others, and ſeriouſlie minde it in your ſeveral places, as ye are called.

5. Follow God's example in other things, as it's propoſed to your for your Imitation, and ye will do it the better in this.

6. Aim at the bleſſing as well as at the dutie, hang on himſelf for life and ſtrength to diſcharge the dutie, and for the bleſſing ſince he is the Author and Beſtower of both, and do the dutie delightſomely and with joy, through the faith of his bleſſing; and acknowledge his unſpeakable goodneſſe in [illegible] with his day.

and the Worſhip thereof, ſtill waiting on him, and truſting in him for whatever good may come to you in it.

THE FIFTH COMMANDMENT.

EXOD. 20. Ver. 12.

Ver. 12. *Honour thy Father and thy Mother, that thy dayes may be long upon the Land which the Lord thy God giveth thee.*

OUR LORD Jeſus Chriſt, *Matth.* 22. 37. ſummeth up the whole Law in theſe two words, which he calleth the two great Commandments, *Thou ſhalt love the Lord thy God with all thy heart, with all thy ſoul, and with all thy mind, and thy neighbour as thy ſelf*, the two leggs that Piety in Practice walketh upon; the one comprehendeth our duty to God, which runneth through all the Ten Commands; but doth more eminently exert it ſelf in the firſt four, whereof we have ſpoken: The other containeth our duty to our Neighbour; which is ſet down more particularlie in the laſt Six Commands, whereof we are now to ſpeak: and however many do ignorantlie and wickedlie look on duty to man as ſomewhat extrinſick to Religion, and dutie to God, yet both have the ſame authoritie, both are put in one ſum of the Law, both are written on Tables of Ston with the Lords own finger, and put within the Ark: And therefore we ought with a proportionable care to inquire what God requireth of us as dutie to others, as well as to himſelf: And we ſhould make no leſſe conſcience of obedience to the one than to the other.

Before we come particularlie to the fifth Command, we ſhall ſpeak a little to theſe two, 1. Why Love to God is called the firſt and great Command, and love to our Neighbour the ſecond, and onlie like to the firſt, *Matthew* 22. 38. 2. Why hath the Lord carved out mens dutie to others as well as to himſelf?

For the former of theſe, conſider in the firſt place that the commands of the ſecond Table are equal to the commands of the firſt in reſpect of the authoritie that injoyneth them: he that ſaith, *Thou ſhalt have no other Gods before me*, ſaith alſo, *Thou ſhalt not*

till, &c. *Jam.* 2. 11. In which respect it is said, *Matth.* 22. 39. *the second is like unto this.* 2. If we compare the Two Tables together, as to the matter contained in them, and the immediate object of each duty commanded; the duties of the first Table are greater, and the duties of the second Table lesser; the one relating more immediatlie, the other more mediatelie to Religion, in which respect they expresse peculiarlie our love to God, which is called the first and great command; for the first four Commands require that which in its own nature is Worship, and is in an immediate way to be given to God; but the duties required in the other six, are not properlie, formallie, and immediatelie called for as parts of Worship to God, though, as they are acknowledgments of him, they may be consequentiallie thereto referred.

As to the 2. Why the Lord hath in so short a sum particularlie set down our dutie to others, as well as to himself, and shewed how everie one should carry towards another: We would speak to it the rather, that there are six Commands in the second Table, and but four in the first Table, and the Lord commending the duties of the second Table, hath said, *the second is like unto the first*, because he would have it in our careful observance, going along with the first; And the Apostles as well as the Lord, in pressing holinesse, do ordinarlily instance in the duties of the second Table, as *Luke* 10. 26. *What is written in the Law? how readest thou? Matthew* 5. 27. *Thou shalt not commit Adultery*, &c. *Rom.* 13. 8, 9, 10. *Jam.* 2. 8. 11, &c. And the reasons of it may be these: 1. To teach his people that it is his will, that they should be holie in all manner of conversation; therefore there is no piece of duty called for, but it is comprehended in a command, even the least thing, eating, drinking, and whatsoever they do, 1 *Cor.* 10. 31. 1 *Pet.* 1. 15, 16. he would have them careful to be holie not onlie in the Church, but also in the Market, in the shope, at home, abroad, not only in prayer, but at the plough, &c. 2. To hold out the great extent of holinesse, or what holinesse he requireth in his people: It was a great mistake in the *Pharisees*, that they placed the main part of Religion in the performance of external duties of the first Table: whereas the Lord layeth both Tables together, to tell that they must march up together in our practice, and that it will not be Holinesse in it's self, and in Gods account to perform the one without the other: 3. because the Lord would have his Law a perfect Rule, that the man of God might be perfect, throughly furnished to every good word and work.

2 Tim. 3. 17. therefore is the second Table given, that we may know how to walk towards others as well as towards God, that Masters may know their duty, Servants theirs, &c. and that none are left to an arbitrarineſs therein, but that all are tyed to a Rule: 4. Becauſe men are ready to ſlight holineſs in reference to the ſecond Table; hence there will be ſome kind of awe of God on men, in reference to the duties of the firſt Table, ſo that they dar not altogether neglect prayer, hearing the word, &c. and yet they will make little or no conſcience of loving their neighbour, or of ſhewing mercy, as we ſee in the *Phariſees*: 5. Becauſe it is no leſſe neceſſarie for Chriſtians living together as to their Being and well being and mutual thriving, that they do duty one of them to another with reſpect to the Command, then that they all do their duty to him; how elſe can folks live well together in a Family or other Societies, if each therein do no duty to another? the neglect of this makes them as a houſe divided againſt it ſelf, which cannot ſtand; 6. That the Lord may have the more clear and convincing ground of challenge againſt ſuch as ſlight theſe Commands, and live in envie, malice, oppreſſion, &c. for none can ſay he knew not theſe to be ſins, *Mic.* 6 7. *The Lord hath ſhewed thee, O man, what is good, that thou do Juſtice, and love Mercy*, &c. and he beginneth at the Duties of the ſecond Table, the more to ſtop their mouths: If they ſhould ſay, they knew not that they ſhould be holy, or how to be holy in theſe, he had it to ſay, that he had told them: For theſe, and ſuch like reaſons, the Lord hath been ſo particular in, and hath added his Authority unto, the Commands of the ſecond Table as well as to theſe of the firſt, that we may lay the greater weight on them.

From the Conexion of the two Tables, we may obſerve theſe three generals firſt, That there is no part of a mans converſation in reference to his walk with others as well as God, whatever be his Calling or Station, but he ought to be Religious and holie in it: God hath directed men how to carry in all things. 2. That it is a neceſſarie part of Religion in reſpect of the command of God injoyning it, and in order to our thriving in holineſs, to be conſcientious in duties to others, as well as in immediat duties to God, who in his law requireth both. 3. That where kindly and true obedience is given to the firſt Table, Obedience will be given to the ſecond alſo, where Conſcience putteth to pray and keep the Sabbath, it will alſo put to do duty to our Neighbour: he purpoſely putteth theſe together in the

Goſpel,

Gospel, when the *Pharisees* would separate them, and what God hath conjoyned, let no man put asunder.

It may be here inquired: what is to be religious in these common duties we owe to others? *Answ.* Though we cannot instance in any thing wherein Religion hath not it's place: yet we shall pitch on a few things, that it more especiallie implyeth: And 1. It is necessary that the matter of the duty be commanded, and 2. That respect be had to the command in the doing of it, a man must not only provide for his Familie, but he must do it religiouslie, a Master must not use his Servants, as he pleaseth: the Servant must not abuse the Masters simplicity, but obey in fear and trembling, &c. *Ephes.* 6. 5. *Col.* 3. 22. in which places the Apostle presseth Servants to look to these things, while many of them had Heathen Masters, (and what is spoken to them may be applyed to all, in all Callings and Sations, and serve to direct how to be Religious in common duties.) And 1. As to the end, it is required, that they serve not men only, but the Lord, and so eye his glorie, the adorning of the Gospel, the edification of others: there being nothing we do, wherein we ought not to have an higher end than our selves or men. 2. That they have a Religious motive in their Service, implyed in these words, *not with eye service, as men pleasers*, but as doing service to the Lord in obedience to him, and not to men: not so much because their Masters command, as because God commandeth: not for the fashion, nor meerly for profit, but because commanded of God. 3. That for the manner, it be in single nesse of heart, chearfully & readily. 4. That respect be had to the promise as well as to the Command, for their through bearing in their service, and for their Encouragement in the Faith of their being accepted through Christ, as it is *Ephes.* 6. 8. *Col.* 3. 24. else it were a sad thing for a Christian servant to be in hard service, and have no more to expect but a bitt of meat and a penny-hire from men: but Christian servants may eye the heavenly Reward in sweeping the house, as well as in the Religious duties of Gods immediate Worship.

For helps to understand the commands of the second Table, we may consider these four Scriptures, which will hold out so manie rules for that end: The 1. and principal one is, *Matth.* 22. 39. *Thou shalt love thy Neighbour as thy self*, which sheweth that there should be a warmnels of affection in us to our neighbour, opposite to hatred, (*Levit.* 19. 17. 18.) revenge, malice, inward grudging; and no doubt this warmnels of love, making a man measure his duty to others by the love he hath to

to himself, will notably help to understand and observe all the duties of the second Table. The 2. is, *Matth. 7. 12. Therefore all things, whatsoever ye would that men should do to you, do ye even so to them*, which is a rule of general equity, and is opposite to partialitie and self-love, which undermineth all the duties of the second Table; and this is of a general and universal extent to all persons and things, such as buying and selling, to duties betwixt man and wife, neighbour and neighbour, Master and servant, &c. The 3. is, *Phil. 2. 4. Look not everie man on his own things; but every man also on the things of others*, a notable effect of love, not only to wish well to our neighbours, but to seek and procure their good, and it is opposite to selfishnesse and regardlesnes of the good of others, if we be well our selves. The 4. is, *Rom. 12. 10. Be kindly affectionate one to another, with brotherly love in honour preferring one another*, be kindly to, and manifest your esteem of, your Neighbour, not in a complementing way, but really and heartily; which by *James* is called the *fulfilling of the Law*, and by the Apostle *John*, *the old and new commandment*, wherein there is more Religion than many are aware of, more than in knowledge, speculations and empty notions; but Oh! How short are we in these more common duties, that lye, as it were, among our feet?

We come now to the Fifth command, which is the first of the second Table, and it containeth, 1. A precept. 2. A promise, and so it is called by the Apostle, *Eph. 6. 2. the first Command with promise*, which must be upon one of these grounds, either, 1. Because it is the first command that hath a particular promise: that promise in the second command being general and applicable (as it is actually applyed there) to all the commands; or. 2. Because this is the first command of the second Table; & often in the New Testament the Commands are reckoned and instanced by that Table, especially when duties betwixt man and man are pressed: And if it be said, that it is the onlie Command of the Second Table, that hath a promise, it is answered, it is the onlie Command that hath an expresse promise: Beside, it is not absurd to read it thus, it is the first command (*i. e.* of the second Table; and to presse it the more, the promise added to it is mentioned; so that to urge obedience to it more strongly, it is not only the first Command, saith the Apostle, of the second Table, but it hath a promise also added to it: And this certainly is the Apostles scope to presse its observation.

In the precept we are 1. To consider the Object, *Father and*

and Mother. 2. The Duty, *honour.* 1 Again, concerning the first, it is to be considered that this Command in its scope respecteth the duty that we owe to all Relations, whether they be above us, in honour to us, or equal with us: This is clear from Christs summing all the second Table, and consequently this command with the rest, in that comprehensive general, *Thou shalt love thy Neighbour as thy self*; and therefore our Neighbour in general must be the object of this Command, as well as of the rest, and so it taketh in all the duties of honour that every one oweth to another, whatever be their place; there is a duty of honour and respect called for from everie one to everie one; And so, *Eph.* 5. 22. it is pressed upon Wives toward their Husbands; and, 1 *Pet.* 3. 7. upon Husbands towards their Wives, which must be comprehended here: Thus Father and Mother are here to be largely and Synecdochically understood, one sort of Relations being in a figurative manner put for all the rest, 2. Under them are comprehended all Superiours for place, in Church or Common-wealth, who in Scripture get the Title of Fathers, as Magistrates, Suprem and Subaltern, Ministers and all Church-Officers, Teachers, Overseers, and all in the place of Fathers, 1 *Cor.* 4. 15. yea, they who are to be esteemed as such, for gifts of Learning, Wisdom, Grace and Piety, *Acts* 7. 2. or for their worldly means and outward estate, as *Joseph* was, *Gen.* 45. 8. or for their age, and the reverence due to them on that account, 2 *King.* 2. 12. in a word, any sort of eminency putteth one in that roll of Fathers largely taken, though they be not properly such. 3. We are called in the first place to look to the duties of this Relation, as it is domestick, such as of a Master over the Servant, of a Husband over the Wife, &c. and then cometh the carriage of one toward another in general, and thought most properly the duties of Parents, mediate or immediate, over their Children or Nephews, be here pointed at, which is most literal, yet the former also is included, all particulars of that kind being by a figure comprehended under one.

If it be asked here, Why the mother is added? *Answ.* 1. Because although the mother be not so qualified for the Rule and Government of the Children, yet she is no lesse intituled to their acknowledgement and this parental honour by the labour, toil, and tenderness of their birth and education, and in, as well as in the disposition of the members of the body mentioned, 1 *Cor.* 12. v. 22. 23. and 24. the excellent attemperation of Gods wisdom is very conspicuous, by ballancing the greater authority of the Father with

the greater pains and care of the Mother, that the Childrens duty of love, honour, and gratitude, may return to both with a ſuitable equality. 2. She is added to ſhew that it is not only the moſt eminent Superiour or Neighbour to whom honour is due, but even theſe who have more weakneſſe, and eſpecially the *Mother*: Hence it is, that alwayes almoſt in the *Proverbs*, where duty to the Father is preſſed, the Mother is alſo named with him, to ſhew that Children ſhould not think that leſſe reſpect is due to the Mother than to the Father; yea, ſometimes the Mother is prefixed to the Father, as *Lev.* 19. *Ye ſhall fear every man his Mother and his Father*, which is done to meet with the humour of many who are ready to leſſen their duty to their Mother, and therefore we are called to it even in her old age, *Prov.* 23. 22. and to guard againſt diſpiſing of her then, which is too readily and frequently incident. Thus doth the Lord provide in his word againſt our corruption, which is ready to take advantage of deborder and outbreaking at the weakeſt part.

If it be further asked; Why all Superiours, yea all Neighbours, are ſpoken of as *Fathers* and *Mothers*? *Anſw.* Theſe reaſons are obvious from the ſcope; It is 1. To ſhew that the duties of this Command are mutual amongſt all relations: it giveth Superiours their due, yet ſo as that it teacheth them alſo how to carry toward their Inferiours, that is, to be Fathers to them: and that the relation neceſſarily implyeth a mutual tye: therefore this Command doth not only direct inferiours in their duty towards Superiours, but alſo Superiours in their duty to their Inferiours. 2. They get this name to make their ſubjection to each other, and their mutual Relations and duties the more ſweet and kindly, when the ſubjection is to be given as by a Son to a Father, and when it is exacted and expected as by a Father from a Son; which conſideration ſhould be a kindly motive to all mutual duties, and alſo an inducement to hide infirmities, and to conſtruct tenderly of failings. And thus the denomination of the natural Relation ſeems to be borrowed; to ſtablish and ſtrengthen the poſitive Relation, which of it ſelf is not ſo binding of the conſcience by Nature's light. So much for the Object of this Duty.

The duty it ſelf here called for, is *honour*, which is alſo largely to be underſtood, both as it taketh in the inward eſteem of others in our heart, and alſo the evidencing of this in outward expreſſions in our converſation: For by this Command it appeareth that there is, 1. Some eminencie in every man; 2. That everie one ſhould obſerve that and honour it in another; What is it then to *honour them*?

It

it is not to complement them, and only seemingly to reverence them, but it consisteth especially in these, 1. In observing and acknowledging what is eminent in any for nature grace, station; or other accidental things, and if there appear no more in a man, yet as he beareth any thing of Gods Image, or is a Christian and Member of Christs Church, he is thus to be honoured. 2. There ought to be an esteem of him, and we should really have an honourable account of him and that in some respect beyond our selves in some one thing or other. 3. It lyeth much in love, and kindly or affectionate reverence, as is hinted, *Rom.* 12. 10. 4. It taketh in obedience according to our stations, flowing from a disposition of heart to obey, *Heb.* 13. 17. 5. It reacheth both to the thought of the heart, and to our secret carriage, there should not be in our secret chamber any despising or wishing ill to him, *Eccles.* 10. 20. 6. It comprehendeth a holy fear and awe that should be joyned with it, *Lev.* 19. 3.

Honour being thus fixed in the heart, it is to be expressed, 1. In words, by respective and reverent speaking and giving answers, or making suits: *Sarah* called her Husband *Lord*, 1 *Pet.* 3. 6. 2. It is expressed in gestures by bowing, rising up, keeping silence some times before others, *Job* 29. not answering again, *Tit.* 2. 9. saluting, &c. *Col.* 4. 15. 3. In deeds, by obedience and testifying respect that way which is generally called *gratitude*, therefore obediance to Parents, *Eph.* 6. 1. is drawn from this Command, which presseth obedience upon men according to their Relations. 4. In our means, communicating thereof when it is called for; so tribute to whom tribute is due, *Rom.* 13. 7. and double honour to the Elders that rule well, 1 *Tim.* 5. 17. according to the acceptation of honour used in that precept, *Honour the Lord with thy substance Prov.* 3. 9. 5. In our prayers for them, 2 *Tim.* 2. 1. 6. In covering their infirmities, *Gen.* 9. 21. 22.

As the breaches of this Command may be easily gathered hence, as being opposite to these, so this rule is alwayes to be carried along in practice, that this honour and obedience must be still *in the Lord*; that is, there must be a reserving to the Lord his due, for God is the supreme Father, and all our respect to under-fathers of the flesh is to be subordinate to the Father of Spirits, that so as he may have the first place for whose cause we give reverence to them, and so that word is still true, *Act.* 4. 19. *It behoveth to obey God rather than man*; man is only to be obeyed in the Lord, *Ephes.* 6. And thus refusing to comply with unjust commands, is not disobedience

to parents, but high obedience to God, the refusal being conveyed respectfullie and after the due manner.

Again, the branches of this Command are exceeding large: Two things by it are especiallie called for; 1. Love. 2. Honour. and whatever is opposite to, and inconsistent with these, is a breach of this Command; wherein we are to observe, 1. The object of our love and respect, it is *all men*, 1 *Pet.* 2. 17. *Honour all men: love the Brotherhood*; our Neighbour herein the largest sense comprehending *all men*. 2. Consider that the act of love and honour that is required is most intense, we must love our neighbours as our self, and this reacheth far. 3. Consider that it taketh in all that is our Neighbours, his name, fame, credit, and estate, &c. but especiallie love to his salvation, because in this mostlie doth his concernment lye. 4. It taketh in all midses or means that are for his true honouring, or vindicating of his name when he is defamed; hence, *Psal.* 15. it is the propertie of an accurate walker, *not to take up an evil report against his Neighbour*, even when it is brought to him and laid before him. 5. Yet there is a difference to be observed in the putting forth of our love and testifying of our respect; for we should love him as our selves, but in giving respect and honour, we are to prefer others to our selves: to love our neighbours as our selves, importeth the kind and realitie of our love, we are to love him no less trulie than our selves (for we also come in here as the objects of our own love) but we are some way to honour him beyond our selves.

If it be asked, How can that be? 1. That on should love all men? Should we love them all alike and equallie? And, 2. ought we to prefer everie man to our selves?

To the former we say, 1. This Command requireth, as to the object, that we love all men, excluding none from our love, good or bad (while they are within the roll of men, capable to be prayed for) friend or enemie, for we should love them that hate us, and bless them that curse us. 2. As to the main things desired, or the subject matter of our wishes for them, our love should be alike toward all; our love being a willing of good to others, we should desire the greatest good to all men, that is, peace with God, Christ, Heaven, Sanctification, Repentance, &c. that lead to it: there is here no inequalitie, nor two heavens, a greater and a lesser to be the subject matter of our wishes and desires. 3. If we consider our love as to the act of loving in the kind of it, it is equal, we being called to love sincerelie, cordialie, and with the whole heart, perfectlie, everie man.

If

If ye aſk then, Wherein is there any difference allowed? *Anſw.* If we conſider. 1. the effects of this Love, they may and ought to be more manifeſted towards one than another; we are to pray more for one than another; to communicate and to diſtribute more to one than to another, according to the opportunities we have, and according to the particular relations and callings that God putteth us in: for, beſide our general relation to all men, we have particular relations to ſome beyond others; hence may a man do more for his children, and theſe of his own houſe, than for others; ſo may we pray for ſome men more and oftner, as their neceſſitie is concerned, and as they may be more uſeful. 2. In reſpect of frequencie, our Love may and ought to vent it ſelf more frequentlie towards ſome than others, and ſo it differeth from that general Love we owe to all. 3. In reſpect of ſympathie, we are to be more touched with the hurt and hazard of ſome, and more ſenſiblie deſirous of their good than of that of others, and ſo our love ought to affect us more, and ſtir more ſenſibly in reference to ſome than others, as in the caſe of a woman toward her Child, and of one dear friend to another; ſuch was the ſympathie between *Jonathan and David*, who though they loved manie others, yet was there a more peculiar ſympathie betwixt themſelves, as to all things that concerned them, good and evil; this may ariſe from natural relations, particular obligations, mutual familiaritie, and other ſpecial grounds. 4. According to the diverſitie of concurrent circumſtances, we may ſometimes wish temporal good to one, and ſometimes temporal rods to another; providing alwayes it be out of a true deſire of, and reſpect to their ſpiritual good. 5. In reſpect of complacencie and delight accompanying the act of loving, there may be a difference; for there may be much more delight and ſatisfaction in loving one than another, as there appeareth more of holineſs in one than another; ſo godlie men love even natural men, if of good parts, civil and friendlie, more than others that are deſtitute of ſuch qualifications: but if men be alſo gracious, they not onlie love them the more, but alſo acquieſce the more, and have the greater complacencie in them on that account.

If it be aſked, From whence theſe differences as to the effects of our love, do flow? *Anſw.* They may ariſe, 1. From natural relations; 2. From the difference that is among men in their carriages, humors, and ſuch like, as they are leſs or more ingaging. From external circumſtances, of acquaintance, familiarity, or particular ingagements: 4. From favours, ſo men may love their be-

factors more (in the fore-mentioned ſenſe) than others: 5. From civil relations and intereſts: 6. They may ariſe from a religious and chriſtian intreſt and relation, ſo we are to love the godly, not only more than other men in the world, but alſo we are to love them, 1. On another account than we love others, to wit, becauſe they are ſuch, becauſe they are true members of the ſame body, are loved of God, and have his Image ſhining in them: 2. With more delight and acquieſcing complacency, as *David* doth, *Pſal.* 16. 3. 3. There ſhould be another way of venting our love to them than to others, both in ſpiritual and temporal things: thus loving the *Brother hood* is diſtinguiſhed, 1 *Pet.* 2. 17. from loving or honouring *all men*: ſo alſo the *houſhold of Faith*, *Gal.* 6, 10. is eſpecially to be conſidered in our love.

If it be aſked then, How differeth love to the godly from common love? *Anſw.* That there is a difference, is clear from the forecited Scriptures, *Pſal.* 16. 3. 1 *Pet.* 2. 17. and from, 2 *Pet.* 1. 7. where brotherly kindneſs is diſtinguiſhed from charity: In a word then, it differeth, 1. In it's acquieſcing complacency, though there may be ſome ſort of complacency comparatively in others, yet ſimply and properly it is to be exerciſed toward the godly. 2. It is on another account as is ſaid, to wit, as they are loved of God, love to them runneth in another channel, and hath another ſpring and riſe. *Matth.* 10, *ult.* 3. It ſhould be in a more high and intenſe degree, as to it's exerciſe, becauſe God is more concerned in them; and though good ſhould be done to all, yet eſpecially to this *houſhold of Faith*. And the manifeſtation of our love even towards the godly may be leſs or more, according as leſs or more of God appeareth in them, or in their way.

If it be further asked? How we can love wicked men, and if their being ſuch ſhould not marr our love to them? *Anſwer.* We ſpeak not here of ſuch as are debarred from the prayers of the people of God, and who are known to have ſinned the ſin which is againſt the Holy Ghoſt: nor do we ſpeak indefinitely of final enemies, theſe (according to all) being excluded from our love: But we ſay that other particular wicked men, as to their perſons (whatever hatred we may bear to their evil deeds) are to be loved in the forementioned ſenſe, yet their wickedneſs may 1. Marr complacencency in them, that they cannot, nor ought not to be delighted in, or with pleaſure converſed with. 2. It may marr the effects of love in the evidences and manifeſtations of them, for that Chriſtian may, yea and ſometimes ſhould keep up all or moſt teſtimonies of

of it from ſome, is clear from the Apoſtles direction enjoyning the noticing of ſome, that they may be aſhamed, 2 *Theſſ.* 3. 14. 3. It may marr love in ordering its exerciſes, yea, and occaſion the ſeemingly contrary effects, as their wiſhing for, and doing of ſome things temporally adverſe and croſe to them, for their greater ſhame and humiliation, as is evident in the Pſalmiſts prayer, *Pſal.* 83. 16. *Fill their faces with ſhame, that they may ſeek thy Name, O Lord*: ſo ſome out of love are to be corrected, yea punished temporally, yet with a deſire of, and reſpect to their eternal wellfare.

If it be yet asked, If, and how, one is to love himſelf? *Anſw.* Self-love is ſo connatural to us, that in effect it is the immediate reſult of our ſenſe of life, and conſequently the very reliſh and indearment of all enjoyments, the ſpring of ſelf-preſervation and the beſt meaſure pointed out by our Lord himſelf, of the love and duty that we owe to others, which as it is the mean whereby we taſte and ſee that God is good, and how great his goodneſs is to us; ſo it ought principally to referr it ſelf, and all its pleaſing objects, to him as the fountain of all, who is indeed Love; but yet it is that wherein ordinarily men do much exceed, as eſpecially theſe following wayes.

1. They exceed in it when themſelves are propoſed as the end of their own actions, as it is 2 *Tim.* 3. 2. when their own things ſway more with them, and are ſought more by them than 1. the things of God, to which the firſt place is alwayes due; and 2. than publick things, and the things of others, even in the caſes where in theſe do require the preference.

2. When it is terminated on the wrong object, as when they run out in the immoderate purſuit of bodily and temporal things, caring more, if not only, for the body, neglecting the better part.

3. When it is laid out for the pleaſing of corrupt ſelf, and the making of proviſion for the Fleſh to fulfill its Luſts, *Rom.* 13. 14. Self-love under theſe conſiderations is corrupt, and to be guarded againſt.

Anſw. 2. Self-love, or love to our ſelf, is allowable when qualified with the following properties. 1. When it is ſubſervient and ſubordinate to higher ends, and can hazard it ſelf, and deny it ſelf for Gods honour, for a publick good, yea, and in ſome caſes, out of reſpect to the good of others alſo, ſo a righteous man ſhould, & when at himſelf, will do much, though with his own hazard, for a Chriſtian friend, for the ſafety or edification of the godly, or in defence of the intereſt of Chriſt. 2. When it is drawn out after ſpiritual things, and it's on theſe

moſtly

moſtlie that pains are taken, as how to grow in grace, to have a good conſcience, to have the ſoul ſaved, ſin mortified, &c. 3. Where outward things are deſired for the former ends, as when we pray *Give us this day our dayly bread*, that we may promove theſe ends being willing to want them when they may not ſtand with theſe ends, and deſiring life, means, &c. in ſo fare onlie, as they may be uſeful for the attainment of them. As the firſt ſelf-love marreth duties to God, and thwarteth with them: ſo the ſecond advanceth them, and ſweyeth ſtronglie, yet ſweetlie to them.

Again, This Command is the firſt in order of the ſecond Table, and is peculiarlie backed with a promiſe, to ſhew the concernment of the duty called for, the ſcope of it being to regulate that reſpect which each one oweth to another, that they may give each other due honour as the firſt effect of love, and the great band of all the other Commands and enjoyned Duties of the ſecond Table, God being pleaſed to provide for that reſpect and honour that is due from one man to another, as well as for the ſecuritie of their perſons and eſtates: yea, in ſome reſpect he preferreth this Command to wit, that one hurt not another in their honour and eſtimation to theſe other relating to their perſons and eſtates, and therefore he requireth honour in the firſt place, and afterward injoyneth the duties of not *killing*, not *Stealing*, &c.

And although every man doth love reſpect and eſtimation among others, yet there is nothing wherein more liberally, and even prodigally men incroach upon one another, than by the neglect and denyal of this durie, and by the contrary ſin. though it be moſt directlie or oppoſite to love, & that general equitie commanded whereby we ſhould *Do to others as we would have them to do to us*: Therefore we conceive, the Lord hath preferred this to the other five Commands, and hath ſo backed it with a promiſe, and alſo ſet it down poſitively, *Honour thy Father*, &c. for this end, that we may know it is not enough not to diſpiſe them, if they be not alſo poſitivelie hououred by us, even as it is not enough, not to prophane the Lords day by common and unneceſſarie works, if we do not poſitivelie ſanctifie it: And it is not for nought that this duty is ſo much preſſed, being a main bond of Chriſtian and Civil Fellowship, keeping folks within the juſt bounds and limits which God hath ſet unto them.

If it be asked, What this duty of honouring our Neighbour doth include? *Answ.* It doth include theſe five things: 1. Reſpect to our Neighbours perſon. 2. To his place. 3. To his qualification either

ther as he is furnished with natural or moral abilities, or as he is gracious: 4. To his accidental furniture in externals, as riches, credit with others, &c. so *David* honoured *Nabal*: 5. In respect of mens actions as they deserve, or as they have done, or atchieved any thing whereby good commeth, or may come to the Church or Common-wealth, *Honour* includeth the giving respect to our Neighbour in all these.

If it be asked, if and how honour differeth from love? *Answ.* It differeth from love, in that love properlie considereth men more generallie, as they are capable of good, which we wish unto them: but this considereth them more particularlie, as so and so qualified, and having such and such things in them deserving respect, for honour being a bearing of testimony to something worthy of respect in such a one, it doth first consider what is worthy of honour in the person, that so it may bear a testimony truly, according as it findeth ground.

If it be asked, Whether outward expressive evidences of honour be alwayes to be given to the persons honoured? *Answ.* Although indeed in honouring of God there needeth not alwayes an external expressive evidence of it; as for instance, a man may in the croud of company honour God by ejaculatorie Prayer without such external expression, as *Nehemiah* did in the presence of the King and Queen, *chap.* 2. *v.* 4. yet honour given to others must not only have the acknowledging of something worthie of estimation within, that it degenerate not into dissimulation, as the ordinary complementing strain doth, but must also have expressions without, to bear witness unto that which is within, in gesture, words, or otherways, as men are called to the giving of them.

If it be asked, What honour doth import, and what may be comprehended under it? *Answ.* Under honour are comprehended, 1. Charitable constructions of mens actions, whereby what is doubtfull, is exponed to the best: It will not, nor ought not, I grant, determine a man to esteem every man gracious whom he knoweth not to be prophane, nor every thing to be truth spoken by him which he knoweth not to be false: But, 1. It will keep a man from running into the extream of contrary judging of him as wicked, false, carnal, natural, graceless (a lamentable ill amongst even good people, too ready often to give such designations and epithets to their neighbours, whether inferiour or superiour to them, on very little ground, and sometimes to persons, who, without breach of charity, may be supposed for true Religion, not to be much, if any thing at all, short of themselves) or such an one as some may call

him, even though he know nothing of his goodneſs, yet becauſe he knoweth not his evil, he forbeareth to conclude ſo harshly of him. 2 It will make him live with him as (to him at leaſt) negatively gracious, and accept of what he ſaith for truth, not knowing any thing to the contrary, in ſo far as Chriſtian prudence will permit him; and thus far a charitable conſtruction will lead us in reference to our Neighbour, for we are not bound poſitively without ground to determine a thing to be right or wrong, or a man gracious or wicked when we have not certain knowledge, and ſo may be deceived; but we ought to walk with men whoſe hypocriſie and diſhoneſty we know not, as with good and honeſt men; yea, even where ſome ſlips or eſcapes are to be found, 2. Honour comprehendeth and taketh in humility ſo far as it reſpecteth and relateth to a humble carriage amongſt men which is a grace, moderating a man ſo, that he preferreth not himſelf inordinatelie to others, either in reſpect of place or parts, or other ſuch like grounds, which Chriſt commendeth in the Goſpel, and enjoyneth that men ſhould not love the uppermoſt rooms, or firſt ſalutations, but ſeek to prefer others, and be to their own honour as weaned children, or new-born babes *Matth.* 18. 3. readier to ſerve and give honour to others, than deſirous of ſervice and honour from them, and this not in compliment, but in realitie. 3. It taketh in eſteem of others, and vindicating of their name and fame, that they may be accounted of, and be in good repute with others; endeavouring their vindication then moſt when they are wronged; ſeeing a *good name* is ſo eſſential a part of honour, *Eccleſ.* 7. 1. 4. It taketh in praiſe which is the commendation of a fact praiſe worthie. or of ſuch and ſuch laudable things, beſtowed on the perſon by God. 5. Gratulation and rejoycing at anothers good; as if it were our own. 6. It taketh in mercy and communication by way of charitie to others.

Now all theſe effects of honour are to be drawn forth according to the ſtations we are in, and the relations we ſuſtain, and as we ſtand in reference to others according to their ſtations and relations of Husband, wife, Servant, Maſter, Son, Father, Friend, *&c.* And no doubt more even of this outward reſpect would contribute not a little to our hearty and comfortable living together.

Theſe being ſome of the commanded duties, the contrary vices are prohibited, As 1. *Raſh judging*, taking up a prejudice upon unſure grounds that will not bear ſuch a thing; and this may be either a weakneſſe proceeding from ignorance, or a prejudice flowing from malice at the mans perſon, which is more readily inclined to conſtrue ſo and ſo of ſuch a man and his Actions than of another

The firſt may be removed, and the perſon faultie in it, will be deſirous to have it removed, and will eſteem more of the perſon miſtaken, when it is removed, as *Eli* did of *Hannah*; 1 *Sam.* 1. 17. The ſecond is hardly removed, and admitteth not of the mean which may remove it, leaving no room for Information, Apology, Vindication, &c. 2. *Pride* and *Preſumption* are condemned here, *Pride* whereby one with *Diotriphes* affecteth the preheminencie, a higher office or precedency in the ſame office, the firſt ſalutation, the higheſt room at Table, &c. *Preſumption*, whereby a man is readie to undertake ſomething above his abilitie, as if he were more fit and able for it then indeed he is; even as on the contrarie, Puſillanimitie is a ſcarring to reach to, and adventure upon, what a man is able for, and called to. 3. *Vanitie* or *Vain-Glory*, much blazing abroad our own good actions, or delighting to have them known to others, that they may blaze them. 4. *Oſtentation*, making ſhew of what good is in us, and following what is good for that end, and in ſuch a way as it may be taken notice of by men, as the *Phariſees*, who only ſought their own glory in their prayers and alms. 5. *Envy*, which is a grief and ſadneſs for the honour of another, that ſuch a good Turn ſhould fall in his hand, or that he ſhould be honoured, followed or reſpected, as if his being honoured and preferred did detract from their own credit and honour; it differeth from *Fear*, which is a ſadneſſe that an Enemy is preferred, becauſe they may ſuffer and be in hazard from him. This Envy floweth principallie from Pride, whereby folks would monopolize all honour, and what is honourable unto themſelves, and are grieved when it is not ſo, a manifeſt fruit of the fleſh, *Galat.* 5. 21. and a prime and moſt deſtructive enemie to Grace, and yet very rife in this hypocriticall age, and much incident to religious folks, eſpecially to Miniſters and perſons of gifts; an ambitious humour, coveting to excell and darken all that are about them, when as it were more Chriſtian and congruous for a man to whom God may have given more than he hath done to others, ſelf-denyedlie to vail and ſtudiouſlie to obſcure himſelf in ſome Caſes, leaſt he ſadden or Eclipſe others, or draw more Obſervations to himſelf. 6. *Emulation*, which is a ſeeking to go beyond another in eſteem; not from any love of vertue, but only out of an envious deſire of having the preheminence of ſuch a perſon, or our-ſtripping him, and of bearing him down in his reputation; it followeth on the former. 7. *Detraction*, a vice whereby men under-hand whiſper what may be to the diſhonour of another, even though it be a truth, uſing inſinuations, and

such a manner of seeming respect to the detracted, as may make the blot & infamy to stick, as when many commendations are given a man, not out of any respect to him, but to make some reproach cast upon him go down the better, and be the more easily believed, as coming from such a one who respecteth and loveth the man, as, he is discreet, of great parts, &c. *but*, by which *but* all is overturned 8. *Contention and Strife* are also opposite to this command, and any thing whereby, directlie or indirectlie, mediately or immediately, the fame of our Brother, and his estimation is reflected upon, which are of a large extent. 9. *Mocking, disdaining, taunting*, and such like are plainlie against this command, and forbidden in it.

There are some Questions that do arise from what is said.

1. *Quest.* If all men should be honoured? Yea, if even wicked men also?

Answ. 1. Wicked men known to be such cannot be honoured, as if they were gracious; neither can any place or dignitie, meerly as such, have what is due and proper to grace atributed to it without guilt, the doing whereof we conceive is that sin reproved by *James*, *chap.* 2. 1. to wit, the accounting of rich men, that were wicked to be more religious than others not so rich, and possiblie there may be much guilt of this sin in Titles and Dedications of Books, where the *most religious, pious*, &c. are often unwarrantablie put amongst the Styles.

2. Yet there is a civil honour, which they may get, and we are called to give them upon several accounts, As 1. On the account of their place, if *Magistrates, honour to whom honour is due*, is in that respect enjoyned, *Rom.* 13. 7. 2. Of their relation, if they be *Fathers, Mothers*, &c. as it is, 1 *Tim.* 6. 2. 1 *Pet.* 2. 3. 3. Of their other Qualifications and Parts, or on other accounts, ye even on this general account, that they are men having immortal souls, capable of grace, and of being restored to Gods Image, our evidencing of honour to them is called for.

2. *Quest.* If rich men should be honoured? *Answ.* Riches of themselves, and for themselves, are not honourable, neither can they make the Possessor such: But Riches may make one capable of doing more good, and of being more useful in Church and Commonwealth, and consequently of being deservedlie honoured; and no doubt a rich man is to be respected, as a steward intrusted with something to be employed for the honour of God, and for the good of others; and riches, when well improved to these ends, they become useful and therefore in that Case the Possessors of them are to be honoured, but when abused, the person is more vile, so *Pa-*

bid, at firſt, honoured *Nabal*, as a Father, and called himſelf his Son, but after that his churliſhneſſe appeared and diſcovered it ſelf ſo groſly, there was no ſuch honour due to him, nor given him.

As to what the Apoſtle *James* diſcourſeth, *chap.* 2. 1, 2. certainly he doth not there ſimply condemn all reverencing of rich men, but the doing of it, 1. On a religious account, and in religious things. 2. When there was only care taken for accommodating them in Aſſemblies, and no care at all for accommodating poor ones, as if becauſe they were not rich they had been without all intereſt in the Goſpel; the honouring of the one and that joyntlie with the contempt of the other made the fault. 3. It was condemned by him, becauſe done for an evil end, *viz.* for flattering of rich men, theſe reproved by him for doing it, not being ſingle, but ſelfish in what they did, ſeeking only their own advantage. 4. The preferring of of rich men as, and becauſe, they are ſuch, as more religious than poor ones, who it may be have much more religion than they, is the acceptation of perſons condemned here by the Apoſtle *James*, to wit, when a rich man is preferred as more godlie, and only becauſe more rich, before a poor man, alike godly or more godlie than he.

Queſt. 3. Wherein conſiſteth the difference that is betwixt the reſpect, which is to be given to a good man, and that which is to be given to another, when both are alike in outward things.

Anſw. 1. It may be that in outward ſigns and evidences of reſpect there be no difference, the one may get as low courteſies as the other. But. 2. There is a heart Teſtimony and reſpect, ſuch as *Paul* had in the conſciences generally of all, but eſpecially of his gracious hearers, that is, an Approbation that he is worthy of honour, not onlie for the outward capacity he is in to do good but for actual improving of it to that end, which is a far other thing than outward Civilitie.

2. In this there is a difference betwixt the reſpect given to the one, and that which is given to the other; in that ſomething of gracious conformitie to the Image of God, beſide other common commendable Qualifications, being diſcovered in the good man, he is (at leaſt, ought to be) with more complacency delighted in, than the natural man, though as to outward things in the ſame Station with him.

3. Honour floweth more natively to the Godly, the object drawing it unto it in a native way.

It be aſked, whether or not a man may ſeek his own honour and fame, & how? *Anſw.* A man ought not to ſeek it, as men of the world

do, to satisfie the lust of the pride of life, nor inordinately beyond his line, nor even in externals, nor ever as his last end, and as the chief thing; for honour being the Testimony of excellency, and a good name, a Testimony of that vertue which is in a man, he is first to study vertue as the solid good, whereof the other is but the lustre, vertue being indeed the main thing to be sought after, whether a good name (as to men) be seperate from it or not. 2. Yet may it be sought as a thing that is desireable and good (it being sought in a right manner, and by way of concomitance) *a good name being above great riches*, Pro. 22. 1. 3. It is ever to be sought in the way of vertue and well-doing; flattery and crooked dealing being never warrantable, and in the following of Good, men are to walk through ill report as well as good report. 4. It is to be sought in things relating to Godlinesse, not in Riches, or Honour, or Eloquence, or great Learning, but Honestie, Faithfulnesse, Holinesse; thus *Paul* disclaimeth, seeking the applause of being a Learned, or Eloquent or Wise man, he disdained these; seeking it onlie in the faithful, single and zealous discharge of his Ministry among the *Corinthians*: 5. This Testimony or respect is to be sought after, even with a piece of holy ambition in the Consciences of others, but not so much in the outward evidences and testifications of it: To be commended and approved in the consciences of these we live among is desirable; and that which also *Paul* himself aimed at. 6. This respect would be a step for an higher end, that so all our respect may be improved and made use of for the honour of God.

5. *Quest.* If it be asked how, and in what manner, are we to pursue or seek our own honour? *Ans.* See what the Scripture saith, 1 *Sam.* 2. 30. *Them that honour me I will honour*: And first the honouring of God is praise-worthy & honourable in it self; Gold hath not more its lustre, a Rubie or Diamond its beauty, nor the Sun its light & glory, then godliness and vertue, whereby God is honoured, are radient to their own praise. 2. If after by reason of human infirmity, and other disadvantages, this radiancy be obscured, or through mens ignorance, folly, or malignity, this worthiness not observed or not esteemed, the Lord undertakes for the former, & vindicates from the latter, telling us plainly, *them that honour me, I will honour*, & hence it is, that we so often find in Scripture, honour attributed to those things that are so low & mean in the eyes of men, As 1. To taking with instruction, *Pro.* 3. 16. 2. To yeilding to Correction, even when unjust, 1 *Pet.* 2. 20. 3. To Submission to Parents, as in this Command. 4. To humility & to passing of wrongs, and ceasing from strife, *Pro.* 20. 3. *In a word therefore*, the high-path-way to honour, is by humility, the fear of the

the Lord, obedience, ſubmiſſion and ſelf-denyiedneſs: Whereby the Lord, as it it were, to make honour the more honourable, will have it rather to be his pure gift, then either our ſtudy or purchaſe.

Q. 6. If it be asked, how one can fulfill that part of the command, enjoyning us to prefer another to our ſelves? *A.* 1. This is not to be univerſally and ſimply underſtood, as if we were called in every thing to do ſo, and to every perſon; for we may know that ſome are more ignorant and more prophane than we are in many practices, guilty of things we may be free of, and ſo we are not obliged to judge contrary to truth; Yet. 2. in ſome one reſpect or other we may prefer them, as 1. In that they may have ſomething beyond us, they are poſſibly more humble, more ſingle, zealous, diligent, *&c.* though inferiour to us in other things. 2. They may have much good we know not. 3. We certainly know, or at leaſt may know, more evil in our ſelves than in them, and therefore are to prefer them to our ſelves. 4. We know more aggravation of our own evils than of theirs; and therefore ſimply we may without hypocriſie prefer men generally to our ſelves, though we in particulars could not do ſo nor give unto every one in every thing the precedency.

We come now to ſpeak a little of the promiſe, which is added to ſtir up to the more ſerious Obſervation of this command, and as for the nature of it, it is a temporal one, peculiarly applyed to *Iſrael* here, yet generallie agreeing to all, and ſo applyed as to the ſubſtance of it by the Apoſtle. *Epheſ.* 6. 2. 3. where he putteth *Earth for Land*, whereby he inſinuateth that it is be underſtood of any Land wherein God ſhall pleaſe to caſt a mans Lot to reſide or inhabit as well as of *Judea*, ſo then.

If it be asked, whether or not this promiſe is to be ſimply underſtood, and the accomplishment of it without any reſtriction expected or looked for? *Anſw.* Although this promiſe ſeems to have a peculiar reſpect unto that Diſpenſation, wherein not onlie the Saints everlaſting reſt was prefigured by that Temporal reſt in the Land of *Canaan*, but alſo the more obſcure manifeſtations of the life and immortality brought to light by the Goſpel, ſupplyed as it were by more full and aſſuring promiſes of earthly bleſſings, yet ſeeing the Apoſtle, as we have touched, doth in the preſſing of this command alſo accommodate to us; it's promiſe, we think it holds out that ſuch, who through Grace are enabled to give obedience to the Command, may by vertue of the promiſe annexed, expect from God even outward things, in ſo far as the having of them, ſhall be for their good and ſpiritual advantage. And 2. They may with confidence promiſe themſelves, that whatever

ever they have in the world, or how many or few days, soever they may have in it, yet all shall be with Gods blessing and peace: And 3. That their death shall never be untimely: And 4. What soeuring defect soever may be in the performance as to length of days, shall be abundantlie made up by eternity here after in Heaven; what then will or can be the prejudice of few days on Earth.

From the annexing of this promise to the Command, these two things clearly follow. 1. That there are temporal promises made to Godliness. 2. That a Godly man hath that right which none other hath to inherit the earth.

If it be asked here, whether or not a wicked man hath a right to any thing in the world? *Answer.* There is a three-fold right. The First is, a *creature right*, whereby any of Gods creatures have a right to any thing in his creation that is useful for them, when it is simply necessarie; and not occupyed by another under the like need; and after the similitude of his right, Crowes and so other living creatures, may take their meat on the field of any man; thus a man starving, may for himself, or his brother (If in the like condition) when the proper owner of any Corn cannot be gotten, put to his hand and take of them for preventing of death by hunger; and so likewise it may be in other things, all things being made for the use of man at the first, and committed to him: and the orderly dividing of mens lots and portions, having been but the better to further that end, and not to mar it, is not to take place when it thwarteth with it: thus the Disciples did pluck and eat the ears of Corn when they were an hungred, though the Corn was not their own: God also, who hath the absolute dominion, hath so given to man a property, that he hath reserved a right to himself to make use of it (when need requireth) for the good of other creatures; thus he provideth for Crows, Ravens, &c. out of one mans stock or other, 1. There is a positive or *Civil right* amongst men, so that one man hath right to such a piece of Land, another not; both these rights a wicked man may have, and both Land and such right to it good men may often want in particular cases? So that if there were a civil contest betwixt a good man and a wicked for some Land or other such thing, the qualification of the persons would never make the right of the one better or more valid, nor of the other, worse or lesse valid, as we may see, *Levit.* 19. 15. 3. There is a right by grace which sanctifieth the former rights, and putteth a man in case not onlie warrantablie before men, but also before God, to make use of the creatures, so that he may see and visite his Tabernacle and

take

take the moderate use of any lawful refreshment, and not sin, Job 23. 24. The man hath not only his daylie bread, but hath it by Gods promise, and upon this ground we pray, *Give us this day our dayly bread.* This right is peculiar to a Believer and godly man, which none other, possess what they will, can lay claim unto, for, godliness and no other thing, *Hath the promise both of this life and of that which is to come,* 1 *Tim.* 4 8. therefore we may upon good ground say, That *Godliness is great gain.*

If it be yet further asked, But what advantage have godly men by these temporal promises? *Answer.* This is not their advantage to be alway abounding in these outward things; that is, neither so *de facto* and eventually, nor were it meet it should be so; but, 1. They have a promise of what is needful and useful simply, even of Temporal things which no wicked man hath; they shal, *Psalm* 84. *want no good thing*, yea *though lyons suffer hunger*, Psal. 34. 10. *yet they that seek the Lord shall not want any good thing.* 2. They may pray for these things so far as they are needful, and may confidently expect them, and go to God for them by vertue of that right, ere they get them, so *Matth.* 6. 11. It is our daily bread by allowance, and promised before we get it. 3. If a natural man abound, he cannot promise himself the continuance of meat till the end of his life: no, not so much as his dinner to morrow, not life till then: but if a Believer live, he may expect the continuance of as much food as shall be necessary for him: if he have nothing, he may confidently promise himself both life and food to morrow, if either or both of them be needful more nor a wicked man that hath more wealth, health, and outward protection can do. 4. He may promise himself the blessing and the sanctified use of what he enjoyeth, which another cannot. 5. He may have peace, whether he have or want, in the injoyment of creatures, or in their scarcity, because he hath a right to them, for it is not from want of right to creature-comforts that scarcity of them cometh, but God, like a wise and skilful Physician keepeth back meat for health where there is abundance in the right, and to be given also when needful: so that comparing him with a wicked man whether he have or want, whether he enjoy more plentifully, or be in scarcity, he hath still the better of him by far: which should make us all love godliness the more which hath so great an advantage as this attending it.

Thus much in short of the promise annexed to this Command. To descend to speak particularly of all the several relations comprehended under it, as of Magistrates and Subjects: Church-Officers, Pastors, Guides and Rulers, and ordinary Church-members: Husbands

bands and Wives: Parents and Children: Masters and Servants &c. and of their respective duties, would be a large task, and draw us forth a great length beyond our design in this undertaking: and somewhat to this purpose being already spoken from the third and fourth Chapters of the Epistle to the *Colossians* (which the best Author was then in his Sabbath afternoon-Sermons opening up to the same Congregation that heard him lecture on the Commands) and all of them being, to many at least, more known, then alace they are practised (though indeed we know no more in Gods account than we singly desire, design, and endeavour through grace to practise, & they all, and they only having a good understanding that keep his Commandments, *John* 13.17. *Psal.* 111. 10.) and since withall, if the generals we have hinted at in the exposition of this Command be well understood, seriously pondered, and conscientiously in the Lords strength, practically improved: they will not a little, through his blessing, contribute for helping us, suitably to acquit our selves in the discharge of all the particular duties of these several Relations. We shall now forbear to be particular; and shall only say in the general of these station and Relation duties; that, as if a serious Christian and truly Godly man be sought after, he is in a special manner to be found in them, so, when sanctifiedly, suitably and seasonably performed, they in a special manner adorn the Doctrine of God, and keep it from being blasphemed, and bear a very real evident testimony to the truth and realitie of Religion in the Professors of it, and withall are a notable mean of convincing men and even of winning & gaining them who obey not the word, as may be clearly gathered from *Luke* 3. 10. 11, 12, 13, 14. *Tit.* 2. *v.* 5. & 10. 1 *Tim.* 5. *v.* 6. *v.* 1. 1 *Pet.* 2. *v.* 13, 14. 15. & 3. *v.* 1, 2. compared together.

Before we proceed further amongst many questions that might arise here, one word to these two.

1. Whether ought a Father to love his Son, or a Son to love his Father most? *Answ.* The Son ought to love his Father most, as representing most of God; and the Father ought to love his Son most, as comprehending most of himself, such mutual respects may exceed one another on different accounts.

2. Q. Whether is the Father or Magistrate most to be obeyed, if they command contrarily? *Answ.* If that which is commanded be a thing belonging to the Magistrates place to command in, as where such a one should live, what charge or office he should bear in the Common-wealth, & such like, *cæter is paribus*, the Magistrates is to be obeyed, for these things are sought by the Magistrate from him not as a son, but as a member of the Common-wealth, whose good principally

lly should be eyed, and had reſpect to: but if it be a thing that longeth to the Father, and not to the Magiſtrate to command in, what Husband or Wife a Child should marrie, and ſuch like, that longeth to the Father as a Father, and ſo is to be obeyed, notwithanding of the contrary command of the other.

The ſcope of this command being to moderate men in their exceſve deſires after honour, and to direct and regulate them in giving ſpect to others, and in ſeeking of it to themſelves, and to inform , that by no means we should wrong the eſtimation of others more an their perſons & eſtates; ere we lay aſide ſpeaking of it, it will be eet to ſpeak a little of *humility*, & the contrarys & oppoſits thereof.

That humility relateth to this command, and is comprehended under it, appeareth from *Rom.* 12. 10. *Phi.* 2. 3. And is a grace ſo neceſry and uſeful to Chriſtians that it ought eſpecially to be headed and aken notice of. It may be conſidered in a threefold reſpect, 1. In reſpect of God, this humility ought to be in reaſonable creatures to God as their Creator, they being nothing, and leſs then nothing efore him, and uſeful or gainful for nothing to him. 2. It may be conſidered as it reſpecteth others, and that not in a complementing manner, but as it comprehendeth our humbling of our ſelves in our arriage towards them, and from the ſenſe of our short-coming of hem, and being inferiour to them in ſome things wherein we pre- er them to our ſelves. *Phil.* 2. 3. 3. It may be conſidered not only s it moderateth us in our common carriage toward; God, or towards our Neighbour, but alſo as it is concerneth our ſelves; for by we are kept within bounds, as to our thoughts of our ſelves, and what is ours, or in us, upon the diſcovery of many infirmities we are encompaſſed with, ſee *Rom.* 12. 3.

Humility conſidered the firſt way, is not properly contained under this Command, but cometh in under the firſt Command of the firſt table, but *humility* in the two laſt reſpects, as it moderateth our thoughts and eſteem of our ſelves, and frameth our Actions ſuitablie, and according to right reaſon in reference to others or our ſelves, cometh in here, and is enjoyned in this Command: and concerning it theſe following things are to be obſerved.

1. This Humility of one man towards another differeth from Humility towards God, becauſe of the great diſproportion that is between God and Creatures, infinitely more than any that is amongſt Creatures themſelves, there is in nothing compariſon to be made with God, neither is there any poſſibility of profiting him, *Job* 35. 7. but there may be compared and uſefulneſs too, amongſt Creatures which this humility taketh not away, ſee *Job.* 29. throughout the Chapter.

2. This

2. This Humility is not opposite to magnanimity, boldnesse, zeal, but is well consistent with these, as is clear in Christ, Apostles and others of the Saints; for boldnesse and magnanimi is an adventuring in Christs strength upon what one is called to cording to warrantable grounds; and humility, although it lead us to entertain due thoughts of our own infirmities, yet it moderat us in that also according to right reason, so that the exercise of b being to be ordered according to this rule of reason, as the call, occ on, object, and particular circumstances shall require; It is evid that there is no inconsistencie betwixt the two, but that they m verie well be in one and the same person, and at one and the sa time.

3. From this we may see, That Humility differeth from, an somewhat else then fainting and despondencie of spirit or pens pusillanimitie, in not daring to follow a call in reference to some mingle difficult action: now humilitie being the vertue acting cording to reason, this is the excesse without and against Reaso and therefore as Humilitie and Zeal are commended, so this want valiantnesse for truth, when called for, or baseneesse of spirit, is co plained of as a sin, *Jer.* 9. 3. and *Moses*, *Exod.* 4. 10. 14. & J *miah*, *chap.* 1. 6. are reproved for some degree of it; for in eve difficult good which men would aim at (and the most desireable pe things amongst men are often most difficult) there are two thi considerable, 1. There is a *bonum*, or a good thing which is d sirable; as for example, to do some exploit, to undergo some charg &c. now men being bent to be ambitious, covetous, rash, &c. to a tain such a good, *humility* moderating their desires and designs a cording to their capacitie and abilities, and bridling that excesse upo the one hand, is of great advantage. There is again in the secon place, in attaining such things, a difficultie, by which we are in ha and to be feared from, and fainted in following of dutie, and zea and magnanimitie guard against this, sustaining the man, and keepi him from falling into discouragement, or pusillanimous pensivenes which is the defect upon the other hand.

4. This humility, as a grace, differeth from civilitie and outward yielding to another, because, 1. It proceedeth from a principle of Conscience, and upon a conscientious account, *viz.* the inward sens and feeling of the defect of grace in our selves, and the impression o our Neighbours worth. 2. It is single, without any approved desig of pleasing men, or any other consideration, but purelie upon the fore mentioned account.

This is the grace of *humility*, with which the best Moralists

among

long the Heathen, were nothing acquainted; they had indeed their moral vertues, as remaining ſparks of natures light, and dark re-ſemblances of ſome Goſpel graces, which nevertheleſſe, wanting the principle of Faith, without which it is impoſſible to pleaſe God, and not being directed to the right end, the glorie of God, could not be acceptable to him. But, beſides this imperfection and de-fectiveneſs in their wiſdom and way, the Goſpel having a far more high and noble deſign, then they could propoſe, hath alſo graces, that are wholly peculiar to it: The work and end moral Philo-ſophy, could be no other, then to moderate paſſions, and regulate manners, in ſuch a conformity to reaſon, as might give unto a man, void of all ſenſe of his diſtance and alienation from God, an inward lying tranquillity, and outward tranſient peace; whereas, the pro-ject and ſcope of the Goſpel, is quite another thing, viz. to recon-cile, and ſave loſt ſinners, through faith in Chriſt, and in him, to make them partakers of holineſſe here, and glorie and happineſſe hereafter; Hence it is, that as the Goſpel doth, by renewing and ſanctifying, wholly change the old appearances of vertues into ſolid graces, flowing from Chriſt the fountain, and referred to God as their true end; ſo doth it alſo require and beſtow its proper graces; ſuch as, Repentance, Faith, Humilitie, and many other, unto which theſe Moraliſts were altogether ſtrangers. And as to this humilitie, it is certain, that the Goſpel, by diſcovering unto us, the loſt and wretched condition, whereinto ſin had reuined us, and the free and wonderful love, whereby we are delievered out of it, doth agreeable to this command, teach us a lowlineſſe and ſelf-denyal, ſo unlike to any thing in the doctrine of theſe old Moraliſts, that it is not more proper to the ſpirit of the Goſpel, than it's contrary pride, may be called their Characteriſtick; in as much as it is evident, that theſe ſelf-improvers of ſelf, became alſo ſelf-magnifiers, to that pitch of arrogancie, that *Lucretius* and *Seneca*, in the name of their moſt fa-mous Sects, endeavoured by Argument to extoll their vertuous man even above their Gods; and the beſt of them would have account-ed Chriſtian humility an unworthy and baſe abjection of ſpirit; but neither are theſe the onlie men tainted with this evil: the ſin of pride is ſo plainlie the ruine of all that are without God, and the neck-break of all that ſeek after Righteouſneſs, otherwayes than by Faith, that we may well affirm, Humilitie to be Faiths inſeparable compa-nion: No wonder then that there is no grace more commended to Chriſtians, and more neceſſary: which might appear by conſide-ring, 1. The commands whereby it is preſſed in Scripture. 2. The weightineſſe of the expreſſions in which it is holden forth, 1 Pet. 5. 6. Humble.

6. *Humble your selves therefore under the mighty hand of God, that he may exalt you in due time.* Rom. 12. 3. *For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly then he ought to think, but to think soberly, according as God hath dealt to every man the measure of Faith.* Philip. 2. 3. *Let nothing be done through strife or vain glory, but in lowlinesse of mind let each esteem other better than themselves.* Jam. 4. 6. 10. *But he giveth more grace: wherefore he saith, God resisteth the proud; but giveth grace unto the humble. Humble your selves in the sight of the Lord, and he shall lift you up.* 3. The many commendations of it, it maketh us 1. Like Christ, *Matth* 11. 29. *Joh.* 13. from *v.* 4. to 18. and is particularly taught by him; 2. It is an ornament which we ought to be cloathed with, 1 *Pet.* 5. 5. 3. It fitteth for suitable discharge of duties, *Mic.* 6. 8. 4. It procureth the increase of grace, 1 *Pet.* 5. 5. 5. It is more then to command a citie, for it maketh a man master of himself, *Prov.* 16. 17. 18. 19. 6. It hath many promises of exaltation throughout the Scripture, & of riches, honour, and long life, *Prov.* 22. 4. *Psal.* 112, 3. Lastlie, it preventeth many evils & vices that are incident even to Christians, and leadeth to the contrarie vertues. 1. *Humility* moderateth a mans design, in pressing for honour, so it preventeih *Ambition.* 2. His pursuing inordinatelie after riches, and so it suppresseth *covetousnesse.* 3. Inordinate seeking after knowledge, & so it guardeth against *Curiosity.* 4. It moderateth in reference to a mans esteem of himself, and so it shooteth our *Self-confidence.*

And then if ye consider it with reference to a man of eminent parts or station it preventeth, 1. *Disdain* in him of others inferiour to him. 2. It preventeth *despising* of others counsel, and his trusting to his own understanding. 3. It preventeth leaning to estates and riches, and so he preferreth not himself, as being the better, because of these.

And in the last place, there is a pride whereby men having done any remarkable thing, are inclined either to seek applause, esteeming highly of what they have done, seeking out there own glorie, which *Solomon* saith is no glorie, but is rather as, *if a man should eat too much honey*, and so turneth rather to their shame; or to receive it inordinatelie, which *Paul* would have done, had he suffered them of *Lystra*, *Act.* 14, to have sacrificed to him, which pride, with all its vitious attendants, this *humility* preventeth and suppresseth. For, 1. It mindeth not high things, *Rom.* 12. 3. Neither 2. Vaunteth it self when it passeth by wrongs, and forgiveth them, or when it doth and suffereth any other thing commendable, it thinketh not of it self above what is meet, but soberly, *Rom.* 12. 3. 3.

per acts of Charitie, the right hand knoweth not, as it were, what the left hand hath given, it forgetteth good works, as to any self esteem of them (which pride remembreth and keepeth as it were a Register of) but ascribeth all to Grace, *Not I, but grace in me*, saith the humble man with *Paul*, 2 *Cor.* 3. 5. and 1 *Cor.* 15. 10.

In a word, this humility is extensive to everie thing in a mans deportment as a man, and to all duties which concern him as a Christian, whether in Reference to the Worship of God, or the doing duty to men, even as one the contrarie, pride, self-conceit, and presumption are verie extensive, and immix themselves in all that a man doth, and are as the dead flies that make all to stink.

And as it is commendable, likewayes it is very necessarie as to many things; as 1. In external things, that relate to our conversing with others, it is necessarie as to a mans credit and just reputation: the *proud man* is often in Gods righteous Judgement despised; Then it is necessarie for things relating to our selves, as for our entertaining peace with God, for keeping us within bounds, for guarding against snairs, for keeping up communion with God, and for fitting to the suitable discharge of all duties called for: It would make us preach, and you hear more profitablie; it would settle and establish against the reelings that are in this time, that put many into a distemper, and a sort of spiritual distraction and madness, it is the *humble that God giveth grace to, to whom he revealeth his secret*, who have largest promises and commendations, &c. Let us therefore learn to be humble and sober, without affecting to be wise above what is meet, this grace of humilitie in the lively exercise of it, is in a special manner called for by the Lord at this time, of the reeling and falling of many, the want whereof useth to precede and predispose for a fall.

To close this we shall only add, That wherever there may be a *pride*, there is also an *humility* opposite to it. Man may be proud in respect of outward things, as of estate, riches, descent, employment, &c. And also in respect of things of the mind, yea, even of spiritual things: As, 1. Of parts and gifts, as knowledge, quickness of wit, fruitfulness of invention, &c. 2. Of graces and holiness. 3. Of experiences, eminent manifestations, spiritual exercises, &c. wherewith God may make some to shine very far above and beyond others. 3. A man may be proud of some good deeds done by him, wherein possibly God hath made him somewhat more than ordinarily instrumental. 4. There is a proud curiositie leading to seek after the know-

ledge

ledge of secret things, or of things too high for us, or of things revealed and competent for us to know in another way then God hath allowed, or leading men to adventure and step further then they are called; which is condemned by the Lord, *Exodus* 19. 21. when he forbiddeth the people to break through and gaze: Now then is to *pride*, in all these respects, an opposite *humility*, which maketh a man walk softly, and esteem soberlie of himself, notwithstanding of any difference God hath made betwixt him and others in what things soever, and to wait till his minde and will be made known in his own way, and by instruments made choice of by himself, and putteth on to serious endeavours of practising it when known: which pride doth not. Thus we see both how extensive and how necessarie to Christians in what soever station they are, this excellent grace of humility is, which is a special ornament of Christians, and a notable piece of beautiful conformitie to meek and lowly Jesus.

THE SIXTH COMMANDMENT.

EXOD. 20. Ver. 13.

Thou shalt not kill.

IN the fifth Command the Lord generallie prescribed humiliy, and that respect which is to be shown by every one to another in their several stations and relations; he proceedeth now more particularlie to give directions in these things that are most dear and necessary to men, first in the matter of life, command sixth: 2. In the matter of chastitie and temperance, *Com.* 7. 3. In what concerneth their estate, Com. 8. 4. In what concerneth truth, and more especiallie our Neighbours name. Com. 9. Lastly, in what concerneth the inward frame of our hearts towards our own estate, and the estate of others. Com. 10.

For understanding this Command, *Thou shalt not kill*; we may consider 1. It's object: 2. It's act, to *kill*: 3. It's subject (to speak so) *Thou*.

As for the first, this Command cannot be considered, as relating to Beasts, as if they were not to be killed, because God gave man all the Beasts for his use to feed on them, *Gen.* 9. 3. and we are to eat of whatever is sold in the shambles, by his allowance, whose the earth and the fulness thereof, 1 Cor. 10. 25. Beside man in

these

theſe Commands is propetlie directed in reference to his Neighbour and not to Beaſts: Yet I grant by ſtriking a beaſt, a man may offend, 1. When that ſtroke wrongeth his Neighbour, to whom that beaſt belongeth. 2. When in our ſtriking there is, 1. Unreaſonableneſſe, as if we would require that capacity in a beaſt, that is in reaſonable creatures, and ſo are ready to offend when they anſwer not our expectation. 2. When there is a breaking out into anger and paſſion at brutes, as when a Horſe rideth not well a Dog runneth not well, a Hawk flyeth not well, &c. which ſpeaketh an impotency in us, who are ſo eaſily maſtered by irrational paſſions, which will ſometimes alſo ſeize upon us even in reference to ſenſeleſs and lifeleſſe Creatures, when they do not accommodate us to our minds. 3. When there is bitterneſs and cruelty in *ſtriking*: Something of this the Lord reproveth by making *Balaams* Aſſe ſpeak, & rebuke the madneſs of that Prophet, who unreaſonably ſmote the Aſſe, and wiſhed he had had a Sword to kill her, *Numb.* 22. 29. whereas a juſt man pitieth his beaſt, and regardeth the life thereof, *Prov.* 12. 10.

But for the better underſtanding of the Object of the Command, we ſhall proceed to ſpeak to it, and the act of killing (which is the ſecond thing) complexedly, and if we conſider killing in reference to a mans ſelf, it is certainly underſtood here; for that being the ſum of all the Commands of the ſecond Table, *Thou ſhalt love thy Neighbour, as thy ſelf*. it muſt be underſtood as repeated in each of them; As here, *Thou ſhalt not kill thy Neighbor more than thy ſelf*, or *ſhalt preſerve him as thy ſelf*, which ſuppoſeth that it is not free for a man to wrong himſelf more than to wrong others; and generallie theſe reaſons whereby the Lord reſtraineth us from killing others, will alſo hold in reſtraining us from killing, and otherwayes wronging our ſelves; therefore there is no queſtion, if it be a ſin to wrong, hurt or torture others whether in body or in their ſoul, as to the tranquility and quiet fraine thereof, and any ways to procure or further their death, it will be no leſſe ſo to do thus to our ſelves; becauſe love to our ſelves is the pattern that we ought to walk by in loving others.

We may be guiltie of the breach of this Command in reference to our ſelves by omiſſions as well as by commiſſions, as when things needful for entertainment and health of the body are, either deſignedlie, or with an exceſſive miſregard to health and life, omitted.

We may further fall into the breach of this Command in reference to our ſelves, either directly, as purpoſing and intending hurt to our own bodie; or indirectly, by caſting our ſelves in

unneceſſary ſeen dangers, by wilful or careleſs over-uſing of known unwholeſome food, by exceſſive and immoderate toyl, by ſpending and waſting the body with unchaſtneſſe, by drunkenneſſe, and gluttony (whereby many more are deſtroyed than with the Sword) according to the common ſaying, *plures gulâ quàm gladio perunt*) and many others wayes.

If we conſider this Command with reſpect to others, we may conceive it in reference to a threefold life, which we ſhould endeavour to preſerve and promote in them, in any one of which a Commiſſion or Omiſſion will make a breach thereof.

1. There is a life of the body; and whatever cometh from us that wrongeth that, either directly, as ſtroaks challenges or appeals, &c. or indirectly, if it were but by keeping back ſomething that is in our power to give which might be uſeful to our neighbour in his need, that no doubt maketh guilty of this ſin of killing in reſpect of this bodily life. I have mentioned appeals to Duels under the former branch, becauſe albeit that in the matter of private Duels, the pride and corruption of men do ordinarily either commend a vain bravery and gallantry, or pretend the excuſes of a ſeeming Obligation in the point of honour or neceſſary defence: Yet we are ſure that the judgement of God, which is according to truth, by pointing out on the part as well of the accepter as of the appealer, theſe enſuing irregularities do condemn the thing as exceeding ſinful. As, 1. Impotency of mind and exceſſe of paſſion, which if ſooner in the accepter, doth only add deliberation to his other guilt. 2. Contempt of the publick Laws and civil Order. 3. An Uſurpation of the Magiſtrates Sword, which is given to him both for punishing and protecting. And 4. An invaſion of Gods right of vengeance, which he hath ſo expreſſie reſerved to himſelf, and from this the accepter obſerving ordinarily no more moderament in his defence, than there was neceſſity for the engagement, hath no ezcuſe more than the challenger, ſo that in effect although the mediate riſe may be thought to be on the appealers part, yet the ſin is common, and is in a word a plain complication of hatred againſt our neighbour, contempt againſt the Laws and Powers and God, who hath appointed them, and a bold and deſperate deſpiſing and rashing upon Death, Judgement and Eternity, which do ſo imminently attend all ſuch Rencounters: O how much more heroick and noble, were it for men to approve the wiſe and great Kings choice, *he that is ſlow to anger is better than the mighty and he that ruleth his ſpirit* [illegible]

he that taketh a City, to hear him, who is higher than the Princes of the earth, who commands us, *Love your Enemies, bleſſe them that curſe you, do good to them that hate you, and pray for them which deſpitefully uſe you*, and confirmed all by his own moſt perfect example: And laſtly, the ſtudy of that divine goodneſs, which embraceth both good and evil, juſt and unjuſt, to aſpire to that height of all felicity and glory in being perfect as our Father, which is is heaven is perfect; But to proceed.

2. There is a ſpiritual and eternal life of the ſoul, thus *ſin* deadneth and killeth men, and in this reſpect all who are unfaithful to others in the matter of their ſouls, or who cauſe them to ſin, or ſinfully give them occaſion of ſin, become guilty of ſoul-murther, ſo *Ezek.* 3. 18. and 33. 6. *his blood will I require at thy hands*, ſaith the Lord to the Propnet.

Men become guilty of this not only. 1. By commanding, as *Saul* did *Doeg* to kill the Lords Prieſts, and *David* did *Joab* to cauſe *Uriah* to be ſlain, 2. By counſelling and adviſing, as *Jonadab* did *Amnon* in reference to his ſiſter *Thamar*. 3. By alluring and down right tempting, as *Tamar* did *Juda*; 4. By conſenting to the ſin of others; or any wiſe aſſiſting, countenancing or incouraging them in it, as *Saul* was conſenting to the death of *Stephan*, and was ſtanding by keeping the cloaths of them that ſtoned him, and as men may be in reference to falſe Teachers, 2 *Epiſtle* of *John* 10, 11. 5. By giving high Provocations to others, and thereby ſtirring them up, to ſin ſuch as are reproaches, opprobrious ſpeeches, chartallings and challenges to fight, &c. but alſo 6. By evil example, as *David* was acceſſary to the ſin of the Adverſaries blaſphemous reproaching, by what he did, and the Apoſtle often inſinuateth Chriſtians may be thus guilty by their intuitable deportment in the ſeveral relations they ſuſtain and ſtand under. This may alſo be by doing what hath the appearance of evil, yea even by doing of things in themſelves lawful but inexpedient, becauſe unſeaſonable and with Offence. Thus one Chriſtian may be acceſſorie to anothers ſtumbling, and may ſinfully hazard the deſtroying of theſe for whom Chriſt dyed as the Apoſtle diſcourſeth concerning Offences even in things not ſinful in themſelves: 7. By not warning faithfullie before ſin be committed, as is clear, *Ezek.* 3. 18. 8. By not reproving after the ſin is committed, but ſuffering it to lye on our brother, *Lev.* 19. 6. 9. By not ſuiting and proportioning the reproof to the greatneſſe of the ſin, but making it too ſoft and gentle, not ſhewing juſt indignation againſt it, which was *Eli* his guilt,

who though he did not altogether neglect or omit to reprove the prophanity and grosse wickednesse of his Sons, yet did not reprove at that rate of holy severity, called for and answerable to, their atrocious and villanous wickednesse, he *frowned* not on them and dealt not roughly with them, as he should have done, as is clear by comparing 1 *Sam.* 2. 22. 23. 24. 25. with 1 *Sam.* 3. 13. 10. By rash putting men in Offices for which they are not all, or not competently qualified, and so cannot but in all probability sin much in them, especiallie in the Office of the Ministry, 1 *Tim.* 5. 22. 11. By not endeavouring by all suitable and lawful means within the compass of our power and calling to prevent the sin of others, and to restrain them from it, as *Eli* is on this account challenged by the Lord, 1 *Sam.* 3. 13. 12. By broaching, venting, teaching and spreading heresies and false Doctrine; thus *Antichrist* is notoriouslie and primely guilty of this sin of soul murther; as all false teachers and seducers are less or more according to the nature of the doctrine taught by them and their industry in propagating the same; and likewise all that tolerate and do not restrain them, whose Office obligeth them to it according to their power; All these and other wayes may men be accessory to other mens sins, and so make themselves guilty of this great and cruel sin of Soul-murther.

This sort of murther aboundeth and is very rife, and yet is in an especial manner forbidden by this command, and the prevention of it accordinglie called for, it being a greater evidence of love to our neighbour to be careful of his soul than of his bodie; the one being more precious than the other: and however false Prophets, teachers and seducers, seem ordinarilie to be most tender of mens persons, and most desirous to please them, yet are they in this sort horridly guilty of their murther.

3. There is a life of contentment, consisting in the tranquilitie of the mind, and the calm frame of a quiet spirit with comfort, joy and chearfulnes: To this purpose saith *Paul*. 1 *Thes.* 3. 8. *I live, If ye stand fast in the Lord*: and it is said of *Jacob*, *Gen.* 45. 27. when he heard that *Joseph* lived, *his spirit revived*, as if it had been dead before, because of his great heavinesse, arising from the supposed death of his Son. Thus we become guilty of this Sin of *killing*, when we obstruct or interrupt the spiritual comfort and joy, or the inward contentment of our neighbour, by fear, heavinesse, disquietnesse, discouragement, &c. whereby his life is made bitter, and his tranquility impaired, and so his hurt procured or furthered: As *Josephs* brethren did not only become guilty of his blood, but of Weighing their Father, and deadning, as it were, his

spirit

spirit, which afterwards at the news of *Josephs* being alive revived: so people may be guilty against their Ministers, when they make them do their work not with joy, but grief, as it is *Heb.* 13. 17.

Again, Murther, as it respecteth the bodilie life of our Neighbour, Is either immediate, as *Cains* was of *Abel*, *Joabs* of *Abner* and *Amasa*; or mediate, as *Sauls* was of the Lords Priests, *David*, of *Urias*, and *Achabs* of *Naboth*.

Again, killing may be considered either as purposed, such as *Cain's* was of *Abel*, and *Joab's* of *Abner* and *Amasa*, or not purposed; which again is twofold: 1. Innocent, which is even by the Law of God every way so, and is indeed no breach of this Command: as when a man, following his duty, doth that which beside, and contrary to his intention, and without any previous neglect or oversight in him, proveth the hurt and death of another. 2. Culpable, because although it do proceed beyond the purpose of the person, yet it is occasioned and caused by a culpable negligence: As, suppose one were hewing with an Axe, which he either knew, or might have known to be loose, and the head not well fastned to the helve, did not advertise those about him of it; if by flying off, it happened to wound or kill any person, he were nor innocent; but if without any inadvertencie he either knew not that it were loose, or that any were about him, if then it should fall off and kill his Neighbour, in this case he is guiltless: So, when the Lord commanded those who built houses to build battelements about the roofs of them, if any person fell where the battlements were, the Master was free: if the battlements were not, he was guiltie.

Murther is also either to be considered, as committed after provocation, or without all provocation, which is a great aggravation of the sin, though the provocation maketh it not cease to be a sin. Further it may be considered, as it is the murther of evil and wicked men, or of good and Religious men, and that on the account of their Religion, which is a most horried aggravation of the murther.

Lastlie, this murther is either ordinarilie, as of meer equals, or inferiours: or extraordinarie, aggredged by the qualitie of the person murthered, whether he be a superiour, as a Magistrate, a Parent; or whether he be of a near Relation, as a Brother, or Kinsman. &c.

We come a little more particularly to consider the extent & nature of the sin forbidden here (which is not certainlie to be understood of taking the life by publick Justice, or in a lawfull or Just

War, or in necessarie and pure self-defence) that we may the better understand the contrarie dutie commanded: It implyeth then a *hurting*, which we may consider, 1. As in the heart. 2. As in the mouth or words. 3. As in gestures. 4. As in deeds; for we take it for granted that it reacheth further than the gross outward act, as by Christs exposition of it in *Matth.* 5. is incontrovertibly clear.

The heart is the fountain, spring, and treasure of all evil, in it breedeth all evil, and from it proceedeth this murther, *Matth.* 15. 19. He that in heart hateth his brother is a murtherer, 1 *John* 3. 15. In a word, whatever is opposite to love in the heart, is a breach of this Command: As, 1. *hatred*, which is malitious, and simplie wisheth ill to our neighbour, and only because we love him not, without any other Reason, as one wickedly said?

Non amo te Zabidi, *nec possum dicere quare,*
Hoc tantum possum dicere, non amo te.

So *Cain* hated his Brother without cause. 2. *Anger*, that supponeth a pretended wrong, and is desirous of Revenge, because of ingratitude, pretended injustice, &c. 3. *Envy*, whereby we are grieved with the good of another, supposing, though groundlesslie that it obstructeth ours, and therefore we seek to overturn it: *Anger is cruel, and wrath outragious, but who can stand before Envy?* saith *Solomon.* There is often secret hatred on this ground more irreconcileable, than where many and grave Reasons can be given. 4. *Rage*, which presseth Revenge beyond what is condign, though it follow it lawfullie, as to outward means. 5. *Sævitia*, or *Cruelty*, that delighteth in the hurt and prejudice of another, all these and others of this kind go generallie under the name of *Hatred* and *Anger.*

If any ask here, Is there no anger lawful? *Answ.* Yes, for there is somewhat of it natural, yea, and sometimes it lawfully inmixeth it self in duty, in zeal, when God is dishonoured, which was in *Moses*, *Exod.* 32. And no doubt, Indignation at wicked men, in some cases, is lawful, and also required. But carnal Anger is forbidden; which. 1. Is a desire of Revenge where there hath no wrong been done to us. 2. When the Revenge desired is disproportioned to, and greater than the wrong. 3. When it is preposterouslie desired, without intervening Justice. 4. When it is not desired for the right end, to wit, the mans gainning, but only

only for the satisfying of our carnal humour. 5. When it is immoderate and corrupt in the manner of it: so as the name of God is dishonoured by it. This unlawful Anger, when it is, 1. Against a Superiour, it is called *grudge*. 2. When against an Equal, *rancour*. 3. When against an Inferiour, *disdain* and *contempt*; these two last follow ordinarilie upon the first.

2. This Command is broken by injurious words, as in that fifth Chapter of *Matthew*, *He that shall say to his brother, thou fool is guilty*: O what guilt will there be found to have been in imprecations, cursings, wrathful wishes, disdainful and passionate speeches, when Christ will call men to an account for the breach of this Command?

3. It is broken in gestures, such as high looks, fierce looks gnashing with the teeth, *Acts* 7. 54. foaming with the mouth, and such like, wherewith even our blessed Lord and his Servants have been followed: and as there may be adultery in looks, so there is also murther in them: such looks had *Cain*, *Gen.* 4. 5.

4. It is broken in deeds, even when death followeth not, as in wounding, smiting, oppressing, cruel withdrawing of the means of life, extortion, exaction, byting, usurie, litigious wrangling, violent compulsion, raising and racking of Land or House-Rents beyond the just value, and sequeezing and exacting upon poor Labourers and Tenants, without any due Regard to them or their labours; which last is a frequent sin, but little regarded, a crying sin, but little cared for. Next, it is broken by withholding what might be useful and refreshful, as by neglecting the sick and distressed, want of hospitallity, specially to the poor: All these are sinful breaches, whether directlie or indirectlie incurred, neither is it sufficient that we simplie abstain from committing some of these, but we must also make conscience to practise all contrary duties.

The last thing proposed to be spoken to, was the person *thou*: where, in a word, we are to distinguish private men from publick men, who are Magistrates and bear the Sword, whom this Command doth not restrain from executing of Justice: yet these may also sin in their passions; and unjustly put forth their authority, and be carnal in punishing and passing sentence, even when there is ground in Justice: and thus Magistrates may become guiltie, though in the executing of Justice, not simply, but by reason of other concurring circumstances. Thus *much shortly* on this Command.

THE SEVENTH COMMANDMENT.

EXOD. 20. Ver. 14.

Thou shalt not commit Adultery.

THE LORD having ſpoken of ſuch ſins as do more reſpect man being, ſimply in the former Command, he cometh now to direct in thoſe things that concern a man in his life, in the ordering of his Converſation: And as it will be found one way or other, that by our paſſion, hatred, and anger, in one degree or other, the former Command is broken often, ſo this ſin (that in the very Name of it is abominable) is not ſo unfrequent, even amongſt Chriſtians, as might in all reaſon be ſuppoſed and expected.

The vile ſin of inordinate Concupiſcence and Luſt entred into Mankind exceeding early after *Adam's* fall, and in nothing the bitter fruit of Original ſin, and that pravity of our nature ſooner kyeth and did kyeth, then in it. Hence is it that *Adams* and *Evahs* nakedneſſe, and their being aſhamed, is ſpoken of in Scripture, which implyeth a ſinfulneſſe and inordinateneſſe in them, which formerly they were not tained with; as alſo a ſhame or plague following upon it: and this corrupt nature being ſtill in man, it is hard to ſpeak of, or to hear theſe things holily; and therefore there is a neceſſity both of holineſſe and wiſdom here, leſt we break this Command, even when ſpeaking of it, and hearing it ſpoke of; yet the breach of it being a ſin ſo rife, and the *Spirit* in Scripture thinking it needful to ſpeak of it, yea it being put in a particular and diſtinct Command by it ſelf; and our moſt holie and bleſſed Lord Jeſus having himſelf commented on it, *Matth.* 5. there is a neceſſitie of ſaying ſomewhat of it, but ſo as to contain within the bounds of Scripture expreſſions: O! be therefore afraid of ſinning in hearing; remember and conſider that the Lord ſeeth, and in a ſpecial manner abhorreth ſuch vile Imaginations as ſhall be irritated and excited even from his holie command enjoyning the contrary, which is indeed both an evidence and a part of the *ſinfulneſs of ſin*, as the Apoſtle ſpeaketh, *Rom.* 7.

To take therefore a view of it, let us conſider the ſcope of the Command, which we conceive is in a ſpecial manner, and obviouſlie holden forth in theſe few places of Scripture, commending holineſſe in reſpect of a mans perſon, and condemning *uncleanneſſe*

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in all its branches, 1 Thess. 4. v. 3, 4, 5, 7. *For this is the will of God, even your sanctification, that ye should abstain from fornication, that every one of you should know how to possess his vessel in sanctification and honour, not in the lust of concupiscence, even as the Gentiles, which knew not God ——— for God hath not called us unto uncleanness, but unto holiness*, Ephes. 5. 3, 4, 5. *But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh Saints: Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks. For this ye know, that no whoremonger, nor unclean person, nor covetous man who is an idolater, hath any inheritance in the Kingdom of Christ and of God.* Galat. 5. 19. *Now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness.* Rom. 13. v. 13. *Let us walk honestly as in the day, not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.* Coloss. 3. v. 5. *Mortifie therefore your members, which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry.* In which places, as we see, the sin forbidden in this Command, held out under the most odious designations, to wit, a *work of the flesh, fornication, adultery, uncleanness, lasciviousness, inordinate affection, evil concupiscence, &c.* branches of this sin; and a decent walk commanded, as contrary to the same: so we may see from them the scope of this Seventh Command to be an honest, decent, shamefac't, chast, temperate and holy life; which being well considered, doth much illustrate the meaning and extent of it.

If we might be particular, we could shew how there is no Cõmand more pressed, more fully explained, and sorer plagued in the breach of it than this, and set forth with more aggravating expressions, to make it so much more abominable. It wrongeth God; and the society of men: it wrongeth others: in particular, our children and our selves, *both in body, estate and name*: it bringeth a blot on the soul here and hereafter, *Job.* 31. 12. *Pro.* 6. 33. It taketh away wit and courage, yea, & even the very heart, bestotting men, *Hos.* 4 11. compared with *Prov.* 6. 32. So did it in *Solomon*, & therefore, the man given to it is compared to an *Oxe* & a *Fool*, *Prov.* 7. 22, 23. *&c.* It is compared also to the *neighing of horses*, *Jer.* 5. 8. and the *hire of a whore*, & the *price of a dogg*, are put together, *Deut.* 33. 18. The madness, folly yea and to say so, devilry and bewitching power of it are set out in *Jezabel*. It is said to be, *Eph.* 5. v. 6. *A work of darkness, that bringeth Gods wrath on the children of disobedience*, as it did bring it on *Sodom*, the *Old world*, and the *Canaanites* most signallie; and seldom is

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there a remarkable plague and punishment brought to a person Land, but this sin of vileneſſe hath a main hand in the procuring it; and where it reigneth, it is usually, if not alwayes, accompanied with many other groſs sins, which are occasioned by it, a given way to for its sake, as *drunkenneſs, murther, idolatrie*, &c.

For further clearing of this Command; consider 1. The *Species* or kinds of faults condemned in it, and the vertues or graces commended. 2. The manner of being guiltie of the breach of it, which (becauſe this Command will be found to be spiritual, as the other Commands are) reacheth to the heart and affections as they do. 3. Consider the sin here forbidden in its incitements, foments, and other sins more implicitely comprehended under it; as *idleneſs, gluttony, drunkenneſſe, impudency, gaudineſs and unchaſtineſs in apparel or nakedneſs, dancing, singing of bawdy songs, looſe company or fellowship*, and every appearance of this ill, and what may lead to it, & diſpoſe for it, or is an evidence of it. 4. See its oppoſite vertues, and the means useful for the subduing of it, as *chaſtity, modeſty, shamefacedneſs, temperance, lawful marriage*, the remedie thereof, &c. which are required in this Command, & are very useful for a holy life.

That theſe things ought to be spoken of, none will deny; that they belong to one of the Commands, the perfection of the Law requireth it; and that they come in here under this Command, the nature of them, and their conjunction with, or influence upon the sin condemned, or duty commanded here, will make it evident; The sin of Adultery being a prime branch of the carnalneſſe of our nature, under it the reſt of that kind are comprehended for making of them the more odious.

Now in conſidering the act of vileneſs forbidden, we may 1. Look to theſe ills, that are simplie unnatural, of which theſe that be guiltie are called in the Scripture, *Rev.* 21. 8. *the abominable*, such are theſe, 1. Who proſtitute themſelves to the abomination *of filthly Fellowship with Devils*, as they ſuppoſe and imagine. 2. Theſe who commit *beaſtiality*, a vileneſs moſt deteſtable in reaſonable creatures, it is called *confuſion*, Levit. 18. 23. 3. Theſe who abuſe themſelves with mankind ſpoken of, 1 *Tim.* 1. 10. *Rom.* 1. 26. 27. called alſo in the Scripture *Sodomy, going after ſtrange flesh*, having been the abominable practice of theſe miſcreants, whom God ſet forth *for an Example ſuffering the vengeance of eternal fire*, when he rained, as it were, ſomething of hell from heaven on them burning them quick, and frying them in a manner to death in their own ſkins, becauſe of the luſts wherewith they burned. Theſe are abominations againſt nature, againſt which the Laws, both of God

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d men do severely animadvert, see *Lev.* 18. & 20. *Deut.* 22.

2. The act of vileness inhibited taketh in these ills of uncleanness, t are in some respect against nature also, though not so obviously, r so gross, such as are betwixt persons within degrees of Consanuinity and Affinity: This uncleanness is called *Incest*, such are recned up, *Lev.* 18. & 20. *Deut.* 22. for this the *Canaanites* were cast out nd it was abominable even to Heathens, 1 *Cor.* 5. 1. &c. the evil of *In*st flowes from the unnaturalness of mens confounding the relations nd degrees, that nature hath set men distinctly in: As for instance, ature hath made the Fathers Wife a Mother, to joyn therefore with er, destroyeth that relation, and is unbecoming that reverence and respect we owe to Parents: Hence this *Incest*, is always either in a direct or Oblique Line, but not in the Collateral, beyond the relations of brother and sister, which are indeed the very beginnings of the Collateral Lines, and as it were, almost one in their common Parents: thus conjunction with one of the farthest and most remote of a Line that is direct is *Incest*, which yet is not so with the very first after these excepted, of the Line that is Collateral: a man might not marry his fore-grand-fathers wife, nor his sister, but may marry his Cousin-German, & because man and wife become one flesh, it is *Incest* which is within the degrees to the wife, as well as if it were within them to the husband himself & it is also called confusion. *Lev.* 20. 12. 14.

3. Consider it as it is against a tye or bond, called *the Covenant of God*, Pro. 2. 17. and this may be three ways considered, 1. When both persons are married, as *David* and *Bathsheba* were, this is most abominable, and that which we call *double adultery*. 2. When the man is married, and the woman solute or free. 3. When the woman is married & the man free, these two last are both gross, yet the latter is accounted grosser, as having these Aggravations, of disturbing the peace of our neighbors family, the corrupting his seed & *off-spring*, & the alienating of his inheritance added unto it. therefore not only the first, but even the third hath been ordinarly punished by death amongst men: and certainly the guilt of the second, is little inferior, if not equal, to either of them: for 1. It hath the same wickedness of Adultery, with the other two, as being contrary to the Covenant of God. 2. It is in like manner peccant against the remedy of uncleanness and disorder, for which the Lord did appoint marriage. 3. It doth no lesse disturb the quiet and prosperity of Families, provoking jealousie in the Wife, the more impotent, because the weaker Vessel, alienating affections, and often hindering a lawful Propagation, but continualy marring the education of the children lawfully begotten, and the Parents care of their provi-

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sion: Neither are these things to be restricted to the man, as
were only therein criminal, the Free Woman the adultereſſe
her manifeſt acceſſion, doth evidently involve her ſelf in the
guilt; If a Free-man ly with his Neighbours wife, the aggravat
flowing from her married eſtate, are all charged upon the Man
by the Law of God he is therefore condemned as the Adult
Doth not the Parity of Reaſon, in the Caſe of a Married Man
a Free-Woman, equally transfer on her the Guilt of his Conſequen
Neither is it any excuſe for the Woman, that the man is ordina
the temptor; becauſe not only hath nature put the Womans gr
weakneſs, under the ſecuritie of a far greater meaſure of mode
but the Lords righteous Law is alſo binding upon both withou
ſtinction: ſo that I think, we may well underſtand all the three
of Adultery, to be forbidden by the ſame Laws, and under the
Pains; and therefore conclude with *Job* 31. 9. 11. that Adul
without reſtriction, *is an iniquity to be punished by the Judge* upon
Man, as well as upon the Woman.

Of this ſort alſo is *Bigamy*, the marrying of two Wives toget
and *Poligamy*, the marrying of many Wives, and keeping Con
bines with Wives: For God made but two at the beginning
Male, and the other Female; and hath appointed every man to h
his own Wife, and every Woman to have her own Husband. And
though many holy men have failed in this, yet can we not exem
them from ſin; neither will we aſcribe it to Gods particular *diſpen
tion* to them, which we dare not make ſo common as that prac
was, conſidering eſpecially what abuſe it came to, as may be inſtanc
in *Solomon*, and from whom it had its riſe, to wit, *Lamech*, and wh
bitter fruits and ſad effects it hath had following on it in Famil
and on poſteritie, as may be ſeen on *Abraham*, *Jacobs*, *Samuels* F
ther *Helkanah*, which made mens marriage a vexation to them, co
trary to its ends: But now our Lord, by reducing marriage to i
firſt inſtitution, hath very expreſly abolished it in the New Te
ſtament.

4. Conſider it in free and unmarried perſons, and thus it is *For
nication*; if it be conſtrained or forced, it's death by Gods Law, *Deut.*
22. 23. &c. only to the Man; The other is free, and it is called
Rape, if it be continued in, it's *whoredom and filthineſs*; if with
one Woman, it is *Concubinatus*, an unwarrantable abuſing the ordi
nance of Marriage, and deſpiſing of it: if with ſundrie parties, it
is *Proſtitution*, and moſt abominable; and whatever way it be, it is
abominable, *bringing on the wrath of God*, *Epheſ.* 5. 6. *Col.* 3. 6. *Not
once to be named* amongſt the Saints: and whither marriage follow
not, yet it is ſtill ſinful.

may have several aggravations: As, 1. If it be in times of light; if with persons unsuitable to be conversed with; 3. If in Pami- professing godliness: especially, in the fourth place, if the per- be a great Professor: 5. If it be a time when God is quarrel- and contending with a whole Society or Land, and threatning Judgements against all: Now although this sin be at this time ag- vated from all these considerations, yet, oh! how much doth it a- und, and how frequent is it!

3. Consider this act of vileness inhibited, as it may be amongst and twixt persons married and living in conjugal Society: For the e of the Marriage-bed is not left arbitrary more than the use of at and drink: but is bounded by the Lord, both in the contract- and in the injoyment: and when these bounds which are set, are nsgressed, the transgressours are guilty. Thus Men and Women y begin their Marriage carnally, by wooing carnally, which will ke them guilty, although there be no more: Marrying with per- of a different Religion, or with other unsuitable disparities, keth guilty of the breach of this Command, that sort of Marriage being the lawful remedy of Fornication: or when we are swey- more with temporal ends, and with respect to the satisfying of shly lusts, then with conscientious respect to what God allows, right reason requires, referring all to Gods glory: for this arreth with the end of Marriage, and doth transchange Marriage a clock for covering covetousnesse or filthinesse: and so before rriage there may be guilt.

Thus also married persons may break this Command, if they do t possess and enjoy one another in *holiness and honour*, 1 *Thes.* 4 4 5. nd doth give to one another all *due benevolence*: Thus men do sin the defect, by not cohabiting, by withdrawing without consent e from another, and by proving a snare one to another: The A- stle calleth it, 1*Cor.* 5. 7. *defrauding* of one another: And many ces of unkindlyness amongst married persons, unbecoming the nour and respect that the one should have to the other, may be re comprehended. But men sin more and oftner in the excess, *viz.* y carnal living with their own lawfull married Wives, and using arriage for lust, living in the lust of *concupisence*, as the Apostle alleth it: and that as the Gentiles did even in their marriage-fa- ion, 1 *Thes.* 4. 5. And he calleth it, *Col* 3. 5. *inordinate affection*; n affection which a Man hath to his Wife as to an whore, rather hen what becometh a Wife: These things, when reproved, must t be offended at: but the Lord looked unto for the purging of this rrupt nature, of such filthinesse, as is shameful even to mention.

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This inordinateneſs may be in reſpect of frequencie, unſeaſ ableneſs, carnalneſſe in the manner; and what need is there to more? It may alſo have place among married perſons, when t conjugal fellowſhip hindereth them from ſetting a-part any t for extrordinary Devotions, which yet they ought to do, as m be drawn from what the Apoſtle ſaith; 1 *Corinth.* 7. Though exceſs in this alſo is to be guarded againſt, but wh there are times of trouble, and of private or publick calam wherein the Bridegroom is called to come out of his Chamber, ſuch times as theſe, married perſons may be readly guilty of in dinateneſs:

And it is known that there were, upon ſome occaſio Reſtraints under the Law when a man might not touch a w man thongh his own Wife, to ſhew that in conjugal Soc men ſhould obſerve a purity, and that they have not unli ted liberty in this, more then in other things, as eat drinking, &c. For although all pleaſure in meat and dr be not unlawful, yet carnal ſenſualneſs is: So what is nat al, ſuitable, and ſeaſonable, here is allowed, and inordin forbidden. Thus during the marriage ſtate, guilt may be c tracted.

Again, men may thus ſin by unjuſt diſſolving of Marriages, *deſerting*, *divorcing* without the juſt cauſe of it, *extruding*, ſ ſuch like acts, contrary to the nature of that ſtricteſt bond covenant. I grant it is not alwayes neceſſarie to make divo even where there is Adultrey; the Lord is not offended with reco ciliation, where the punishment of the ſin is not executed by t Magiſtrate.

But if the divorce be made, and the woman afterward ma ried to another, her return to her firſt Husband, even after law ful diſſolution of her ſecond marriage, is an abomination a exceeding defiling, *Jerem.* 3. 1. Thus in diſſolving marriages the may be guilt.

Laſtly, this uncleanneſs may be conſidered as it is in a ſo tary perſon, when alone, in their actions of darkneſs a abominable imaginations, which are to be loathed rather th named; yet theſe things which are done in ſecret are ſe of God, though it be a ſhame to ſpeak of them: ſee *Eph* 5. 11. 12. This ſecret uncleanneſs, again, may be by a perſo either waking, or ſleeping, mentioned, *Lev.* 15. which confeſſe becometh men or womens guilt, according as they have dra it on, or by unſuitable imaginations diſpoſed themſelves for

ea, when it hath not *Ingrata Recordatio*, an unsavorie and displeasing rememberance, and a holy horrour following thereupon, there is guilt: Of this we spoke somewhat in the Preface to the Commands.

These Abominations then are not Restricted to the outward act, but are extended further, and many wayes men commit this wickedness: as 1. In heart, Christ calleth the *lusting of a man after a woman a committing of Adultery in his heart*, *Matthew*. 5. 28. This indeed hath degrees according to the length it cometh, and the entertainment it getteth, and other such like circumstances, but it is still acounted by God to be heart-Adultery, and it is called *burning*, 1 *Corinthians*, 7. 9. and *Romans* 1. 27. and is exceeding loathsome to the Lord, and hurtful to the inner-man, even when men neither resolve nor intend acting, yet by not abhorring these Imaginations, but suffering them to roll in their thoughts (O! beware of carnalness upon the thoughts of this) they become guilty, and that inward fire being suffered to burn, often breaketh out into a visible flame. How that 1 *Corinthians* 7. 9 differeth from the burning mentioned, *Romans* 1. 27. we shall now forbear to mention. 2. Men are guilty of this wickedness, when they license their outward senses in the sinful pursuit of their objects: Thus *eyes full of Adultery* are spoken of, 2 *Pet.* 2. 14. thus *Matthew*, 5. 28. *A lustful look is adultery*: and *Job. chap.* 31. saith, he will not *look upon a maid*. Thus also obscene pictures, delight in them, to other spectacles of that sort, cannot but defile the man: The Ears are defiled by hearing of, and listning to obscene and filthy discourses, to drunken, bawdy, or light wanton amorous Songs: the touch with embraceings; and the mouth with kissings: Such are spoken of, *Proverbs* 7. 13. *She caught him and kissed him.*

To insist further here, is not suitable: but oh! there is much guilt contracted this way, and but little noticed, and mourned for. 3. Men may become guilty by *gestures*, as they are evidences of this vileness, or dispose to it, and postures undecent and unbecoming civility, and godliness: See what is spoken of a *naughty person*, *Prov.* 6. 13, 14. and *Isa* 3. 16. &c. this is opposite to *honest walking* which is commended, *Rom.* 13. 13. and *a carnal wantonness* reproved. 4. Persons become exceeding guilty of this evil by *scurril* and *obscene speeches*, whereas this sin should not be once named, by reading *scurril*, *wanton*, *amorous ballads or books*, which is, as if we were conferring on such a subject, by *taunting and reproaching*

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one another in such communication as corrupteth good manne by *jesting that is not convenient*, especially if it be at one that h fallen in some act of *filthiness*, or by whatever may be neer, or sinful suitableness to such an evil; see *Eph.* 4. 24. and 5. 3. 4. 5. This sin is fallen in by too familiar or unnecessarie converse wi light, vain, loose company, more especially private company with such, which is not only an appearance of ill, or a snare to but evil and loose in it self, called by the Apostle, *chambering*, *R* 13. 13. and *Solomon* biddeth men not *come near the door* of such womans house, much lesse to enter into it, *Prov.* 5, 8. 6. Men fall in it by *wantonness*, *immodesty*, *want of due shamefastnesse*, &c. or other way whereby they yeild reins to the loose, wanton, carnal h mour that is in them.

There are many other sins which come in here; and althou some of them may be reduced to several of the Commands, yet i special manner are they related, and as it were, tyed to this: *A jdleness*, such as you see, 2 *Sam.* 11. 2. &c. occasioned *Davids* fall, is by *Ezekiel*, c. 16. 49. charged on *Sodom*, as predisposing for, a going along with their uncleanesse; *Idleness* being in it self *ma omnium vitiorum*, and *noverca omnium virtutum*, the mother of vices, and the step-mother of all vertues: This breedeth unstay looks, and giveth occasion to, and entertaineth carnal imagination and it occasioneth much gadding, when folks, either have no la ful calling, or are not diligent and serious in the employments a duties of it, 1 *Tim.* 5. 13.

2. *Lightness* and *unstableness*, charged on *Reuben* when h defiled his Fathers bed, *Gen.* 19. 4. and by the Apostle, *keeping home* is (*Tit.* 2. 5.) joyned with chastity, modesty, and shamefa ness. There is a gadding, and a so-called *furthiness*, especially women, more especially young women, which is exceeding offen sive, and yet exceeding rife; it may be it were more fitly called *i pudence*, or *impudent boldness*, which maketh them run to all spe tacles and shews, to speak in all discourses which quite crosses th Character that one gives of a modest Virgin, that *She loves rather loose her self in a modest silence, than to be found in a bold discours* & to hazard upon all companies, exceeding unsuitable to that mode sty and shamefastnesse which is particularly called for in that Se Take in here also the manner of going, mincing, or tripping nicel and making a tinkling with their feet, spoken of, *Isaiah* 3. 16. a touched at a little before.

3. *Wantonness*, and too much carnal mirth and laughter, whi is both the evidence and great fomenter of looseness in the he

nd ſo *foolish jeaſting*, *which is not convenient*, *Eph.* 5. 3. is conoyned with this ſin, and none ought to think that there is a lawful reedom in ſuch joyllity, as, *chambering and wantonneſſe*, *Rom.* 13. 13. Now this taketh in much, and is of a large extent.

4. *Undecent converſing*, going abroad in company with raſh and offenſive freedom, when as entring the houſe, yea, coming near he very doors of an whores houſe is forbidden, *Prov.* 5. 8. the ill nd perjudice whereof may be ſeen in *Dinahs* going abroad be like without an errand, *Gen.* 34. 1. 2 *&c.* *Potiphers* wife did caſt her elf in *Joſephs* company thus, though he gave her no entertainment, ut in the fear of the Lord fled from her.

5. Add *dancing*, a thing condemned by the people of God as no honeſt recreation, at leaſt, when in companies that are mixed, and (as we call it) *promiſcuous dancing*, ſuch as uſeth to be at *marriages*, and the like occaſions, both of old (as may be ſeen in the Canons of ſeveral Councels) as alſo of late by our own and other reformed churches.

I ſhall ſay theſe things in ſhort of it: Firſt, that ye will not find it mentioned in Scripture in the perſon of any of the godlie, it becoming an *Herodia*'s daughter better than profeſſors of Religion. 2. That it will be readilie found to indiſpoſe for the exerciſe of godlineſſe, and ſo to be inconſiſtent, or at beſt, hardlie conſiſtent with either a pious and livelie, or a ſober frame of ſpirit. 3. That it maketh not onlie the gravity of perſons for the time, putting them in a ſort of Regular diſtraction, but leſſeneth the eſteem of ſuch perſons; this in ſobriety being like a *dead fly* that maketh the *box of ointment* (if any be) *to ſtink*. 4. That in Scripture examples we find this ſort of *dancing* onlie among prophane and looſe people, and recorded alſo as a piece of their ſtain or blot, rendring them ſome way infamous; and oftentimes it hath alſo ſnares waiting upon it, as in the *Iſraelites* amongſt themſelves, *Exod.* 32. and in the daughters of *Moab* with the people of *Iſrael*, and in that of *Herodia*'s dughter: Some alſo ſuppoſe thoſe whom *Dinah* went forth to ſee, *Gen* 34. were thus imployed at ſome feaſt, or ſuch other ſolemnitie, where ſhe was inſnared and deflowred. 5. Yea, it is often, if not ever the fruit of ſome formal looſeneſs and carnalneſs, being the effect that exceſſive wantonneſſe uſually breaketh out in; and can Gods people warrantably have fellowship with theſe *works of darkneſs*? or can they (if guilty themſelves) reprove it in others? *Cicero* calleth it, *Poſtremum vitiorum, quia acta ſequitur*, the laſt of vices, becauſe uſuallie followeth former looſe carriages. 6. There is no lawful mean of recreation which is uſeful for the health of the body, but is, and may, and

ſhould be ſanctified by the word and prayer, yet I ſuppoſe neith
uſeth this to be ſo, neither would any think it very ſuitable, or w
conſiſtent with a praying frame; and can that which ſtandeth n
with the ſerious exerciſe of repentance, and a praying diſpoſition,
that which none wold think a fit poſture to meet death, or the Lor
appearing with, be in reaſon thought conſiſtent with a *Chriſtia*
walk? which ſhould alwayes be with the loyns girded, and the lamp
burning: It is ſomewhat like this, or leſs then this, which the Lor
condemneth, *Iſa.* 3.16. *walking and mincing, or tripping, and maki*
a tinkling with their feet. What is that, but diſdaining the grave wa
of walking, to affect an art in it? as many do now in our dayes; an
ſhall this be diſpleaſing to the Lord, and not the other? ſeeing he lo
veth, and is beſt pleaſed with the native way of carrying the bod
Junius and *Rivet* from him, calleth this *mincing or tripping*, a wal
ing or ſtanding on the Earth in an artificial way.

Beſides theſe things that are more general in folks carriage, there
is ſomewhat further in our cloathing and diet, which is to be ſpoke
to here, ſeeing in theſe we ought to be chriſtians, ſober, grave, &
and in nothing do our lightneſs, vanitie (as we ordinarilie uſe to ca
people vain from their apparel) pride, wantonneſs, and rioting ap
pear more, then in vain garbs. Hence the Apoſtle, *Paul*, 1 *Tim.* 2.9
joyneth modeſteſt apparel with shamefaſtneſs & ſobrietie or chaſtity,
as alſo doth the Apoſtle *Peter*, 1 *Pet.* 3.2.3. and in *Jezebel* and others
decking and *dreſſing* to ſeek love, is ever accounted an high degree of
looſneſs: It is a wonder that men ſhould take pleaſure to deboar
in their cloathing, which is the badge of their perfidiouſneſs, and
was as at firſt appointed to cover their ſhame & nakedneſs. It is ob-
ſerved that the Hebrew word *beged*, doth ſignifie both perfidiouſ-
neſs & cloathing, & cometh from that word, which ſignifieth to break
covenant, the Lord thereby intending by the very conſideration of
our cloaths, to humble us & keep us in mind of our firſt breach of co-
venant with him; & yet ſuch is our wickedneſs, that we will glory in
that which is indeed our ſhame, as if it were a ſpecial ornament; and
whereas at firſt, cloathing was appointed for covering nakedneſs, for
preventing of incitements to luſt & for decencie, now *Jezebel* like, it is
made uſe of to be a provocation thereunto, ſee *Pro.* 7.10. God in his firſt
appointment of rayment, for preventing of vanity, and commending
honeſt ſobrietytherein, did make for our firſt Parents *coats of ſkins.*

And therefore we ſay, that in men & women both, there is condem-
ned by the Lord, 1. Coſtlineſs & exceſſive bravery of apparel; 1 *Tim.*
2. 9. which ſaith not that we are to foſter ſordidneſs or baſeneſs, or
that men in all places or ſtations, and of all ranks, ſhould as to their
appa-

apparel, be equal, but that none should exceed. It is strange, that sometimes the poorest and meanest for place, and often for qualifications, are finest this way, as if it were the best or only way to commend & set them out; & that some should have more in cloaths then in their stock, is utterly intolerable. 2. Strangeness in the ever-changing fashions, & extravagant modes of apparel, while as the Lord by nature hath cõtinued the shape of mens bodis to be the same; for what is meant else *by strange apparel*, so often forbidden in the Scripture, but that which is commonly called *the fashion, or new fashion*, a new & uncouth garb? And certainly mens minds are often infected with lascivious thoughts, and lustful inclinations, even by the use & sight of gaudy and vain cloathings; and we will see, light, loose, conceited minds discover themselves in nothing sooner than in their apparel; and fashions, and conceitedness in them. 3. Their is a lightness in cloathing as to colour, mounting as they call it, &c. and in dressing of the body, which may be seen in these *dressings of the hair, i pourdestings, laces, ribbons, points*, &c. which are so much in use with Gallants of the time; this especiallie in women; is insisted on and condemned, *Isa.* 3. 16. 17. &c. some things indeed there mentioned, are not simplie unlawful, especially to persons of higher quality, and at all times; but the particulars following are condemned; 1. Affecting of, and having a lust after, brave cloathing, making our *back* our God, as some do their *belly*, *Phil.* 3. 19. and this may be where cloaths are but mean, yet the lust & appetite after them may by great. 2. Haughtiness and vanity in cloaths & dressings, when we think our selves better with them then without them; or esteem our selves, because of them above others, in other things superiour, or at least equal to us. 3. Excess in these, in their superfluity & costliness, as is said, above & beyond our state and station. 4. Wantonness and lightness in them, which is especially in nakedness, as to such and such parts of the body, which In modesty are to be hid; for women having cloaths for a cover, ought to make use of them for that end, and it is more than probable, that, that *walking with stretched out necks*, there reproved, relateth to women, their making more or their necks & their breasts bare, then should be, or is decent, they affected to discover and raise their gorgers, when God commendeth modesty, & nature is best pleased in its own unaffected freedom, yet they stretched them out: It is both a wonderful and sad thing, that women should need to be reproved for such things, which are in themselves, 1. So gross, that let the most innocent be inquired, whence these, more than ordinarie discoveries, do proceed; & they must at least grant, that the first practisers of such a fashion, could have no other design in it: then the

more thereby to pleaſe and allure mens carnal eyes and regard
And 2. ſo impudent: for if to be all naked be ſhameful and exceed
ing ready to provoke luſt, muſt not nakedneſs *in part*: more or leſ
be, and do the ſame? ſo that this will be found a glorying in the
ſhame: for nakedneſſe hitherto was alwayes looked upon as a re
proach; We read of old of ſuch as were grave, that they *covered them
ſelves with a vail*: And 1 *Cor.* 11. married womens going abroad un
covered, is looked on as unnatural: What would ſuch ſay if they li
ved in our times: we are perſwaded the graveſt amongſt women a
moſt averſe from this evil, and the lighteſt are moſt prone and give
to it: And ſeeing all women ſhould be grave, it muſt import a di
claiming of that qualification where this lightneſſe is delighted in;
therefore there be any ſhame, if there be any conſcience, we will e
pect to prevail with ſome who are touched with the ſenſe of gravi
that they may be good examples to the reſt, & once indeavour effe
tually to bring gravitie and modeſt ſhamefaſtneſſe in fashion again.

There is in cloaths a baſe effeminateneſſe amongſt men (which ſom
way emaſculateth or unmanneth them) who delight in thoſe thin
which women dote upon, as *dreſſing of hair*, *powdrings*, *waſhin
(when exceeded in rings, jewels, &c.* which are ſpoken of, & reprov
in the daughters of *Zion*, *Iſa.* 3. and ſo muſt be much more unſuitabl
to men. Alſo *interchanging of apparel* is condemned: men putting o
womens, and women mens cloaths, which is unſuitable to that di
ſtinction of ſexes which the Lord hath made, & is condemned in th
Word as a *confuſion*, and abſurd, unnatural thing: & an inlet to muc
wickedneſs. Whereof the Ducth Annotators, as ſeveral Fathers di
long before them, on 1 *Cor.* 11. *v.* 14. make mens nourishing & wear
ing of long hair, to be ſome degree, it being given to women, not only
for an ornament and covering; but alſo in part, for diſtinction of the
Female Sex from the *Male*: And here having touched a little to thi
vain dreſſing of the hair (now almoſt in alſe many various modes, a
there are fashions of apparel) eſpeciallie inoident to women: It will
not be impertinent to ſubjoyn a ſtrange ſtory, which learned, pious,
and grave Mr. *Bolton*. in his four laſt things, *pag.* 40. repeats from his
Author the famous *Hercules Saxonia*, Profeſſor of Phyſick in *Padua*:
The Plica (ſaith he) *is a moſt loathſome and horrible diſeaſe in the hair,
unheard of in former times, as* Morbus Gallicus, *and* Sudor Anglicus,
*bred by modren luxury and exceſs, it ſeizeth ſpecially upon woman, a
by reaſon of a viſcuous, venomous humour glueth together, as it were
hairs of the head with a prodigious ugly implication and intanglem
ſometimes taking the form of a great ſnake, ſometimes of many little
pents, full of naſtineſs, vermin, and noiſome ſmell: And that w*

most to be admired, and never eye saw before these being pricked with a needle, they yield bloody drops. And at the first spreading of this dreadful disease in Poland, *all that did cut off this horrible and snakie hair, lost their eyes, or the humour falling down upon ther parts of the body, tortured them extreamly. It began first, not many years ago in* Poland, *it is now entred into many parts of* Germany. *And me thinks* (says Mr. Bolton) *our monstrous fashionists, both male and famale, the one for nourishing their horrid bushes of vanity, the other for their most unnatural and cursed cutting their hair, should every hour fear and tremble, lest they bring it on their own heads, and amongst us in this Kingdom.* It is also worthy the noticing that *Tertullian* hath to this purpose, in his Book *de cultu mul. cap. 7.* where having expostulated with christian women for their various vain dressings of the hair; he bespeaks them thus; *Drive away this bondage of busking from a free head, in vain do you labour to appear thus dressed, in vain do ye make use of the most expert frizlet of hair, God commands you to be covered & vailed: I wish that I, most miserable man, may be priviledged to lift up my head, if it were but amongst the feet of the people of God, in that blessed day of Christians exulting gladness, then will I see if ye will arise out of your Groves with that varnish and paint of white and red, and with such a head-dress; & if the Angels will carry you up so adorned & painted to meet Christ in the clouds.* And again, *cap.* 13. *These delights and toyes* (says he) *must be shaken off, with the softness and looseness whereof, the vertue & valour of faith may be weakned. Moreover, I know not if these hands that are accustomed to be surrounded with rings and bracelets, or such other ornaments, will indure to be benumed and stupified with the hardness of a chain: I know not if the legg, after the use of such fine hose garters, will suffer it self to be streightned and pinched into fetters, or a pair of stocks: I am afraid that the neck, accustomed to chains of Pearls and Emeralds will hardly admit of the two-handed sword; Therefore, O blessed woman!* (saith he) *let us meditate and dwell on the thoughts of hardship, and we shal not feel it, let us relinquish and abandon these delicacies and frolicks and we shal not desire them; let us stand ready armed to incounter all violent assaults, having nothing which we will be afraid to forego & part with. These, these are the stayes and ropes of the Anchor of our hope.*

Let your eyes be painted with shamefastness & quietness of spirit, fastning in your ears the word of God, and tying about your necks the yoke of Christ, subject your head to your husbands, and so shall you be abundantly adorned and comely. Let your hands be exercised with wool, let your feet keep at home, & be fixed in the house, & they will please much more, than if they were all in gold; cloath your selves with the silk of goodness and [illegible] with the fine limming of holiness, with the purpure of chastity, and

being after this fashion painted and adorned: ye will have God to be your Lover. Which notably agreeth with what the Apostle say, 1 Tim. 2. 9. 10. *In like manner also, that women adorn themselves in modest apparel with shamfastness and sobriety, not with broidered hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works.* 1 Pet. 3. 1. 2. especially 3, 4. 5. *Whose adorning, let it not be that outward adorning, of plaiting the hair, & of wearing of gold, or of putting on of apparel. But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which in the sight of God is of great price. For after this manner in the old time, the holy women also who trusted in God, adorned themselves, being in subjection unto their own husbands.* See also *Tit.* 2. v. 4. 5.

Next to what hath been said of dressing the body, somewhat may not inappositely be spoken to, anent *dressing and decking of houses and heads*, and anent *household furniture or planishing*, wherein there may be an evil concupiscence and lust, and an inordinate affection, our minds being often by a little thing kindled and set on fire: See to this purpose, Prov. 7. 17. where that woman spoken of, hath first the *attire of an whore*, then, he saith, *her bed is dressed, her tapestry and curtains provided, incense and perfumes are in the chamber*: So also *beds of Ivory are reproved*, Amos 6. 4. which are all used for entertaining the great lust of *uncleanness*, which ordinarily have these alluring extraweghneies attending and waiting upon it. O! what provision do some make for the flesh, *to fulfil the lusts thereof*; and how careful Caterers and they this way to their corruptions? And certainly Christians are not in their *houses* more than in their *persons*, left to live at random, & without bounds: and folks no doubt may be unsuitable to their stations, as much in the one as in the other. This excess may be also in the light and wanton manner of adorning houses and buildings with filthy & immodest paintings, pictures, and statues, & such like, which, with other things, is spoken of and condemned, *Ezek.* 23. 14. But withal, in what we have spoken in these excesses so incident even to professours, we would not have folks too rigidly to expone us, for we know that there are lawful recreations, nor are honesty and comliness in behaviour and apparel, blameable, but to be commended in their place: neither would we have any think, that we suppose all such, who do the things above censured, to be incited to them from this principle of lust; but for clearing of the matter further it would be considered, 1. That we speak of these things as they are abused & particularlie condemned in this Church. 2. We would consider the end of the things themselves, as they have been at first sinfully introduced, whatever may be the innocent intention of a particular

3. We would reſpect others, who may be offended and provoked to luſt, by what an actor is not provoked with, & alſo may be ſinfully tempted to the like from that example; or if not ſo, yet may poſſibly be induced to judge them vain who walk ſo and ſo in apparel, light who dance, &c. which we would prevent and guard againſt. 4. We would not only abſtain from evil, but from all appearance of it; now certainly all theſe things we have ſpoken of, looke like ill, and may breed miſconſtructions in others, even poſſibly beyond our own mind and intention: We may alſo conſider the mind of very heathens in reference to theſe things, as alſo of *Fathers, Councels*, and the *Divines* which are cited by *Rivet* and *Martyr* on this Command The Counſel *Laod*, *Can.* 53. *apud Balſ.* hath theſe words, *Let Chriſtians, when they go to marriages, abſtain from dancing, but dine or ſup.* And another ſaith, *Nemo ſere ſaltat ſobrius niſi forte inſanit*; no man almoſt danceth that is ſober, unleſs perchance he be in a fit of diſtraction or madneſs: Neither doth *Davids* or *Miriams* dancing, being uſed by them as a part of worship in the occaſions of extraordinare exultations, ſay any thing for the dancing that is now in uſe, as their Songs of praiſe to God uſed in theſe their dancings abundantly ſhew: And beſide, their dancings were not promiſcuous, men with women, but men or women a-part. Beſide, if the ſeeing of vain objects provoke to luſt, the circumſtances and incitements of dancing muſt do it much more; and what men commonly ſay, *Take away the promiſcuouſneſſe of dancing and it ſelf will fall*: It doth confirm this, that dancing is not pleaded for, or delighted in, as it is *recreative motion*, but as *promiſcuous* with women, which, beſide the great provocation to luſt ſpoken of, occaſioneth that both much time and expence is beſtowed on learning this, which is attended with no profit.

What we have ſaid of theſe evils may alſo take in *exceſſe in ſleeping, lazineſſe*, &c. to be ſeen in *David*, 2 *Sam.* 11. 2. and alſo vain curioſity, as well as laſciviouſneſſe in ſinging and playing: too much whereof ſavours of *wantonneſſe* and *riotouſneſſe*, as theſe words, *Romans* 13. 13. are in their ſignification extended by ſome. Now all theſe exceſſes ſpoken of, being oppoſite to ſobriety and modeſtie, ſhamefaſtneſſe and gravitie, muſt come in under *wantonneſſe*, and what followeth, doth come in under intemperance.

The Scripture inſiſteth much in condemning the ſin of *intemperance*, which we conceive doth mainlie conſiſt in *gluttonie* and *drunkenneſſe*; and ſeeing theſe ſins muſt belong to ſome one Command (although virtuallie and indirectely they break all)

we take them especially to be condemned in here this Command where temperance is commanded; and therefore we shall find them in Scripture mentioned, with a special respect to the sin of *uncleanes*, expresly forbidden here: *Fulnes of bread and gluttony* is observed to have been *Sodoms* sin, and the rise and source of their filthines, *Ezek.* 16 49. *Drunkennes* is marked, especially as leading to this: *Prov.* 23. 31. 33. Therefore we choose to speak a word to these two evils here, which are in themselves so abominable and yet, alas! so frequent amongst those who are called Christians.

It is true, there is both in eating and drinking, respect to be had. 1. To Nature, which in some requireth more, in some les: 2. To mens stations, where, as to the kind or qualitie (as we said of cloaths (there is more allowed to one than another: 3. To some occasions, wherein more freedom and hilarity is permitted than in other times, when more abstinency and a restraint upon these, even in themselves lawful pleasures, is extraordinarilie called for, so that we cannot bound all persons, and at times, with the same peremptory rules.

There is also respect to be had to *Christian liberty*, where, by Gods goodnes, men have allowance to make use of these things, not only for necessity, but for refreshing also, and the vertue of temperance and sobrietie (as all other verues) doth not consist in an indivisible point, so that a man is to eat and drink so much, and neither les nor more, without any latitude; the Lord hath not so streightned the consciences of his people but hath left bounds in sobrietie, that we may come and go upon, providing these bounds be not exceeded. Neither is every satisfaction or delight in meat or drink to be condemned (seeing it is natural) but such as degenerateth and becometh carnal.

We would therefore inquire into the sinfulnes thereof and because there is a great Affinity betwixt these two evils of *Gluttony* and *Drunkennes*, we may speak of them together for brevities sake.

We suppose then, 1. That both *Gluttony* and *Drunkennes* are sinful; and that both in the use of meat and drink men may several wayes fail; the many prohibitions and commands that are in the Word, for ordering us in the use of meat and drink, 1 *Cor.* 10. 31. *Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God.* Rom. 13, 14. *But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof* And Rom. 14. 20. *For meat, destroy not the work of God: all things indeed are pure, but it it evil for that man who eateth with offence.* Prov. 23. 20. 21. *Be not amongst wine-bibbers; among riotous eaters of flesh.* For the

the drunkard and the glutton shall come to poverty: and drowsiness shall clothe a man with rags. The many reproofs that there are for exceeding in both; *Ezek.* 16. 49. *Behold, this was the iniquity of thy sister Sodom; Pride, fulness of bread and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy.* Luk 16. 19. *There was a certain rich man, which was clothed in purple and fine linnen, and fared sumptuously every day:* with several other places. And the many sad Judgements which have been inflicted, as well as threatned for them: *Deut.* 21. 20 *And they shall say unto the Elders of his City, This our Son is stubborn, and rebellious, he will not obey our voice, he is a glutton, and a drunkard.* Prov. 23. 21. *For the drunkard and the glutton shall come to poverty: and drowsiness shall cloathe a man with rags.* with the desperate effects following on them, as *Prov.* 23. 29. 32. &c. *who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? At the last it biteth like a Serpent, and stingeth like an Adder,* &c. will put it out of question that they are not only sinful, but so in an high degree.

Yea, if we consider the ends for which God hath given us the use of these creatures (which excess inverteth and marreth) to wit, his *honour*, and the *good of our selves and others*; the rules he hath given to regulate us in the use of them; the holy frame he calleth for from us at all times; the difference that should be betwixt his people and the men of the world in the use of these things; we will find this excesse in the use of these enjoyments to be sinful, and no lesse contrary to the holy Nature and Law of God, and to that holiness and sobriety that should be in a Christian, than fornication & other uncleannesses; are therefore there is no sin hath more woes pronounced by the Holy Ghost against it, then drunkenness (a woe being ever almost joyned with it) nor more shame attending it, so that of old, drunkards *drank in the night,* 1 Thes. 5. as being ashamed of it; though now alas! many are *drunk* in the day, and some in the morning, and such as are addicted to it, are with great difficulty recovered, *Prov.* 23. *ult.*

2. We suppose also that these sins may be, and sometimes are, separated and divided, for one may be guilty of excess in meat or of gluttony, who may be free of drunkenness, and contrarily: it is the saying of a holy man, *Aug. lib.* 10. *confess. cap.* 17. *Drunkenness, O Lord, is far from me, but gluttony hath often prevailed over me.* And therefore we are not here to account our selves free when both these ills cannot be charged on us; It is often incident to men who think themselves sober to be much more watchful against drunkenness

than gluttony, yea, and usual for some to excite and put others more on to exceed in eating than they dare do in drinking; as there were not that same hazard in the one that is in the other, as if one and the same rule were not given for both.

3. We do also suppose that there is not one way only whereby men may become guilty of both these sins, but there are many ways and also degrees thereof: and though all be not alike grosse, yet all are sinful: Therefore we would 1. Consider these evils in divers respects: Then 2. Lay down and fix some general limits, which we are not to pass: 3. Instance some slighted particulars.

For *Gluttony* in general there is a Latin verse.

Præpropere, lante nimis, ardenter studiose.

In which five words there are five wayes of being guilty of it. 1. By *hasting*, that is, desiring meat and drink before it be convenient: Thus eating and drinking in course, not for hunger or thirst, but for custome, good fellowship, carnal pleasure, &c. is gluttony, and is cursed by the Holy Ghost, *Eccles.* 10. 16. 17. *Woe to thee, O Land*, &c. here drinking and eating are tyed to *their seasons*. 2. By *delicacy* in the kind or qualitie, as when meat and drink are excessive for costlinesse or fineneſſe, lavishly provided, as Feasts very ordinarly are, *Prov.* 30. 8. So of the rich glutton it is said, *he fared delicately every day*, Luk. 16. 19. 3. In the quantity, by *too much*, when eating is exceeded in, even to indisposition for the duties of our general Christian, and of our particular callings, not to the strengthening us for them, *Eccles.* 10. 17. 4. In the manner, *viz. too ardently*, when meat is desired with a sort of lust, *Prov.* 23. 3. 20. 21. 5. In the preparing of meat, *viz. studiously*, that is, when it is too riotously dressed, for pleasing mens carnal appetite and taste, or pallat, by the fineneſs of it, and other curiosities of that kind. More particularly, we may sin either in the *excess* of meat and drink, when we go without just bounds: or in the *defect*, which may as well mar the end, to wit, *Gods glory and our fitnes for duty*, as *excess* may: therefore doth *Paul* exhort *Timothy* to the use of a little wine, as needful for him.

2. Consider the sin of Gluttony in the *matter* of that which we eat and drink: thus some may fail, as was just now said, by too much daintineſs in their fair, as well as too great a quantity: And again in the *manner*, wherein many are very sensual and carnal, as being much given to satisfie their appetites, which *Solomon* speaketh of, *Prov.* 23. 1. 2. 3. &c. so *Isa.* 5. 11. 12.

3. Consider it either in reference to *mans self*, when he himself faileth, or consider it in reference *to others*, when he putteth them to eat or drink, and occasioneth their sin: either of the ways is sinful,

and the laſt is particularlie curſed, *Hab.* 2. 15. although prophane men have often made, and do make a paſtime of it; and ſome others that would ſeem more ſober, are but little troubled with it, and many ſeem by their practice to think they cannot make others welcome to their houſes, unleſs they put them to exceed this way.

4. Conſider it in the *act*, and in the *luſt* to it, even as there is fornication in the act and in the luſt, ſo there is alſo drunkenneſſe and gluttony; and thus, as is ſaid, *Phil.* 3, 19. the *belly* becometh a *God*. and mens great care is to ſatisfie it, *Matth.* 6. 25. So to *be given to wine*, 1 *Tim.* 3. 3. and to *look on it with delight*, when it moveth it ſelf aright in the cup, &c. is condemned, *Prov.* 23. 31.

5. Conſider failing here *morally*, which is not ſuitable to a *man*, and which even a Heathen will diſallow, and failing *ſpiritually*, which is not ſuitable to a *Chriſtian*; as when a mans eating and drinking is meerly governed by lenſual, or at beſt, only by phyſical injunctions and cuſtomary occaſions, and not by Chriſtian directions, and is not levelled towards the great end, the glory of God, to which Chriſtians, even in eating and drinking, are obliged by Divine precept to have a due regard.

6. We may conſider theſe ſins as in the *act*, or as in the *effects*; the *act* is exceſſive uſe of meat and drink in it ſelf, whether evil effects follow or; the *effects* are theſe which follow, either in diſtempering the man in himſelf, or making him fall out with others; The ſin is properly in *the act*, (though the ſinfulneſs of the *effects* be not ſo diminiſhed by their following on drunkenneſs as many ſuppoſe) and there may be a ſinful act, when there is no viſible ſinful effects in the mans carriage or diſtemper. Hence *Iſa.* 5.22. there is a woe denounced againſt thoſe *who are ſtrong to mingle*, or *drink ſtrong drink*; the fault is not that they are ſtrong, that is a property of nature, nor is it that they were drunken, but that being ſtrong to bear much without being diſtempered, they took on more; lippening or truſting to that, and ſo abuſing their ſtrength beyond the right end of it, and drinking more becauſe they were ſtrong, then they durſt have done if they had been weaker.

7. Conſider eating and drinking in their *circumſtances*, and ſo ſometimes meat and drink ſomewhat beyond ordinary, and chearfulneſs in the uſe of them, are allowable: Sometimes again abſtinencie is called for, and though no particulare time be ſet for abſtaining from meat and drink, or for faſting, but God hath left that to mens prudence: yet it cannot be denyed but when one will at no time want dinner nor ſupper, that he may have the more time, and be in a better frame for praying, furthering of mortification,

tification, sympathy with *Josephs* affliction, &c. there is no doubt but he will be found guilty of this sin: see *Isaiah* 22. 13. 14. Woe some are cursed for killing oxen and sheep, eating flesh and drinking wine; for certainly sometimes God calleth for a restraint upon (at other times lawful) use of creature enjoyments

8. Eating and drinking may be considered as to the *expence* bestow on what we eat and drink, and the affection we have to the or delight in them, spoken of; as also in respect of the *time* spend on them. Hence is the Curse, *Isa.* 5. 11. *Woe to them rise early, and tarry long at strong drink*; much time spent way, even when the grosser effects follow not, will bring a cu from God; for he hath given time for other ends, and will ha that no lesse tenderly minded then estate, health, or any oth benefit; and if we dare not spend, waste, or abuse these in eat or drinking for fear of sin; why should we take more liberty as our precious time?

6. Consider eating and drinking as a mean seasonably made use for its *end*, as *strength or health*, and the *honour of God*, or as *end it self*, or without respect to another end: and thus it is sinful *Eccles.* 10. 16. 17. and the Land is cursed that hath Princes that keep not the bounds allowed: which implyeth, that the using of meat drink, without respect to its *end*, and that in *due season* (as God give eth all things, *Psal.* 145. 15. and as we should pray for all things *Matth.* 6.) is a breach and excess.

10. Consider eating and drinking either as going the length of evil, or as having the appearance of evil, where either of these is, there a breach, since we ought not only to abstain from evil, but from all appearances of it, 1 *Thes.* 5. 22.

What hath been said agreeth both to sins of drinking and eating: we shal now give some general rules, the observing whereof will fur ther discover the sins that are in the use of meat and drink, either in the *excess or defect*.

The first is, we should look to a *right end*, both in eating and drink ing, which is threefold: 1. *Supream, Eat and drink to the glory of God* saith the Apostle, 1 *Cor.* 10. 30. thus we may sin either in the *defect* excess, by disinabling our selves for any duty of his worship, or by not adverting to this end: this rule therefore saith, we should be so rul ed in *quality, quantity, time*, &c. of our eating and drinking, as we may most glorifie God. 2. *Subordinate*, and so we ought to have a re spect to others in all these: hence it is, that 1 *Cor.* 8. 9. *Rom.* 14. 20. there is a *Woe* to him that eateth with *offence*: thus by frequenting *Tavern*, though we exceed not in drinking: we strengthen others

o follow our example to a greater length: or it giveth them occaſion to misjudge and miſconſtruct us: ſo alſo the uſing of lawful njoyments in a too carnal and Joval way, before carnal men gives hem occaſion to think that we place ſome happineſſe in theſe hings, as they do. 3. Our own *ſtrengthening* and *refreshing* s an end to be looked to in the uſe of meat and drink, and o when we weaken and indiſpoſe our ſelves by them, we ſin againſt his end.

2. Conſider the act it ſelf of eating and drinking, if it be exceſſive or the *kind* of meat or drink, as *too delicate*, &c. or for the *quantity*, *too much*, or for the *time* that is ſpent, *too long*, &c. it is ſinful.

3. Conſider the manner, If creature enjoyments be with delight ought for, or exceſſively delighted in, and folks become reſtleſs nd anxious about them, *Matth.* 6. 25. and too eager in purſuing heſe things, and too much taken up with them: ſo that the ſeeking after them marreth contentment and the quiet frame of the mind, hen there is ſinful exceſs.

4. Conſider the *effects* in diverſe reſpects; 1. In reſpect of a mans *outward eſtate* or *family*, and ſo a man ſinneth when he eateth or drinketh beyond that which he may uphold, or his condition in the world will allow, and when his eating or drinking ſo, may make himſelf or his wife and children faſt for it afterward, or to be much pinched. 2. In reſpect of his *calling*, if it divert a man from that, and marr the work in his hand, and make him break appointments ſet by him for finiſhing of other mens work, which he might otherwayes have kept, and much more if it indiſpoſe him for ſpeaking of, or doing that which concerneth his calling, it is then ſure in the exceſſe. 3. In reference to his *body*, If it be weakned, dulled, or indiſpoſed by the exceſs of meat or drink: This is called, *Iſa.* 5. 12. *inflaming of them*, and is not allowable. 4. Look to it as it affecteth folks *reaſon*, and in leſſe or more indiſpoſeth them to conceive or judge of things aright: much more when it raiſeth a fury or madneſſe, and maketh them as reaſonleſſe beaſts in their carriage, it is exceſſive and to be eſchewed no doubt. 5. Look on it in reference to the *ſpiritual duties* of a mans Chriſtian calling, as of *praying*, *reading*, *hearing*, *repenting*, &c. the obligation to theſe duties laying on alway, and our refreſhments being in themſelves midſes to lead to the more chearful performance of them, when by them we become more indiſpoſed for them, ſo as either to forebear them, or to be formal or drouſie in them: that is ſure not good; but to be vited. 6. Look to it in reference to the *ſerious inward frame*

of

of the mind, which theſe ſhould have who ought to walk alwayes with God, keep communion with him, and be filled with the ſpirit: whatſoever marreth that or obſtructeth ſpiritual conſolation, or inconſiſtent with it, cannot certainly be good: Hence *Epheſ.* 5. *to be filled with the ſpirit*, is oppoſed to *exceſs in Wine or drunkeneſs*, ſo that what is inconſiſtent with the one, may be underſtood as belonging to the other, and although this ſenſible joy of the ſpirit cannot be alwayes carried alongſt, yet none ſhould incapacitate themſelves for keeping up with it. 7. Look on it in reference to *our corruptions*, and the promoving of mortification, when either marreth this, by dulling and weakning of the graces of the ſpirit, or indiſpoſing for their exerciſe: or ſtrengtheneth and provoketh the former, it cannot be but ſinful, being a *feeding of the flesh*, *a making of proviſion for the flesh*, as if we foſtered our corruptions of lazineſs, ſenſuality, and other luſts when we feaſt our ſelves. 8. Look on it with reſpect to its oppoſite, *ſobriety* and *temperance*: What is not ſobriety, is exceſſe, and contrarily: and ſobriety being not only no exceſſe, but a denyed ſobre uſe of creatures, there muſt be exceſſe when the mind, as well as the body, is not ſober, in the uſe of theſe things. 9. Look on it with reſpect to its *end* (with which we began) when it leadeth not to, and fitteth not for *honouring of God*, when it marreth our being uſeful to our relations and others either by taking up our time, or ſpending our means that we cannot provide for them, and ſupply them, or indiſpoſeth us for duties, or hindereth and from conſidering his own laſt end, thus it is ſinfully exceſſive. 10. Look on it in reference to *death* and *Chriſts ſecond appearing*, for certainly our frame and poſture in every thing ſhould be ſuch we may not be ſurpriſed with that: Hence is Chriſts warning, *Luk.* 21. 34. *Take heed that ye be not overcharged with ſurfetting, gluttony and drunkenneſs, and the cares of this life, and that day come upon you unawares*: where he maketh not only *the coming of the Lord*, a aw-band to keep from groſſe out-breaking into theſe ſins: but joyning them with *the cares of the world*: he ſheweth that there may be, and oft is, an indiſpoſition for that day, even from the inward frame of the mind, occaſioned by ſenſual inclinations and deſires when nothing doth outwardly appear.

Now put what hath been ſaid to tryal, and ye will finde that it is not only he who by ſurcharging himſelf ſtaggereth, vomiteth or hath no uſe of reaſon, who in Scripture is accounted guilty of theſe evils: but many more, as will be ſadly evident when the Lord cometh to count with them: and if he ſhould call many to this re-

kon-

toning at the time of thereeating or drinking, it would be a terrible ſurpriſal to them: It is marked (*Matth*, 24. 39.) as an evidence of the ſenſualitie and ſecurity of the old world, that they continued eating and drinking, and knew not till the flood came: and it is more terrible and ſad what the Lord hath ſaid afterward, *So ſhall it be at the coming of the Son of Man*. O! fear and think ſeriouſly of this when ye are at your cups, and after them, and do not imagine that you are never guiltie, but when you are like to beaſts, void of reaſon: for the Scripture condemning drunkenneſſe, comprehendeth under it all exceſſe in drinking, and that which may indiſpoſe for going about what we are called to, though the exerciſe of our reaſon be not alwayes diſturbed. Neither to conſtitute drunkenneſſe is it needful, that the perſon willingly and purpoſely intend drunkenneſſe, it is enough that he willingly drink (and his will cannot be ſimply forced) although he be not deſirous that theſe effects ſhould follow: for it is the *act* and not the *effect*, which is properly the ſin, as is ſaid; If there were any thing of the fear of God, or ſenſe of dutie, or ſhame of diſhoneſty, there would not need many motives to diſſwade from theſe evils: by committing of which moſt holy men have brought ſad things on themſelves, and occaſioned ſad curſes to their children, as in *Noah* and *Lot* is clear: and therefore there examples and falls are ſo far from being to be imitated, or made uſe of to diminish from the account men ought to have of the greatneſſe of the guilt, as they often alace are, that they are ſet up as beacons to ſcare and fright from them.

What ſort of perſons it doth moſt become, is not eaſie to determine, it being unbecoming to every perſon, yea even beaſtlie and againſt nature, men being by it not only put for a time from the exerciſe of their Reaſon (as it is in ſleep) but incapacitate to act it, and put in a contrary beaſtlie fury. How unbecoming is it for *old men*, that ſhould be examples to others in ſobriety? How unbecoming is it to *young men*, whoſe youth ſhould be otherwayes exerciſed? How unbecoming for *mean men*, who ought to be ſober? and how eſpecially unbecoming is it for men of *place* and *reputation*? upon whom this ſin bringeth diſgrace, and particularly it is moſt unſuitable for *Miniſters* to be given to drink, or to their appetite, to whom the Lord, 1 *Tim.* 3. and *Tit.* 1. hath given ſpecial rules and directions in this matter: but moſt of all in *Women* it is abominable, and was, and is ſo even amongſt Heathens; In ſum, *whoredome, wine, and new wine*, Hoſea 4. 11. *take away the heart*: and men are unmanned and made effeminate by them, as was ſaid: yea, are transformed as it were into beaſts: of old,

old, men were ſo aſhamed of drunkenneſſe, that ſuch as were gi
to it, betook themſelves ordinarily to the night (though ſome
deed did riſe earlie in the morning to follow ſtrong drink; *Iſa.* 5.
And when folks will not keep at diſtance at the beginning from
ſin of drunkenneſs, but will needs take a liberty and be che
in it, it prevaileth ſadly over them, and maketh them inſlaved be
ere long to it, and they become bewitched with it, ſo that they
hardly be got free from the faſcinations and inveiglements of
Prov. 23. *v.* laſt.

If it be aſked here, Whether men or women, when health
quireth vomiting, may not drink exceſſively for provoking to it,
place of Phyſick?

Anſw. 1. That in ſome diſeaſes there is more allowed of ſo
ſorts of drink then in health, cannot be denyed: Yea, 2. a di
rence is to be put betwixt ſorts of drinks; ſome are not ineb
ting, that is, the drinking of a great quantity of them will not
ſturb the uſe of reaſon; others are ſuch that exceſſe in them,
not only indiſpoſe body and mind, but quite obſtruct and remo
the uſe of Reaſon and Judgement; The firſt ſort of drink (wh
is more properly phyſical) may lawfully be drunken; but in no c
is it lawful for a man to exceed in the uſe of that drink, which bri
eth with it the diſturbance of his Reaſon; the reaſon is, bec
this is ſinful in it ſelf, and expreſly againſt Gods Command,
defaceth his Image in us (which is in *knowledge*) and is derogat
to it, therefore is it ſtill reckoned a proper *fruit of the flesh*, Gal. 5.
and it ſecludeth from the Kingdom of Heaven, as well as *fornic
on, thift, &c.* and therefore can no more be lawful under that
text than the other are: ſee 1 *Cor.* 6. 11. 12. It is alſo oppoſed
an honeſt Chriſtian walk, and to the *putting on of Chriſt*, Rom. 13.
and that is alwayes true which we have, *Rom.* 3. 8. *that ill is no
be done that good may come of it*; neither hath God made excep
in drunkenneſs more than in fornication, for which ſome ſuch
texts will not be wanting with ſome to palliate that ſin. Again,
is not the proper end of drink to procure vomit (I mean the fo
mentioned ſort of drink, which none ever read of as approved
beſide, it draweth along with it many other ſins: Who can
but when they are in drunkenneſſe, they may *blaſpheme, curſe,
mit adultery, murther*, or ſuch like? ſhould they then activel
move the uſe of their Reaſon by a practice which may be induc
to ſuch abominations? yea, may not death then come? and sh
it not always be looked for? and what a poſture would a man be
when in ſuch a caſe, to meet death? moreover the diſtemper
foll

followeth such drinking is not such as followeth Physick, which doth only make sick or indispose the body, and what influence it hath on the Brain and Reason, is but accidental and indirect, but it is otherwayes with that distemper that followeth drunkenness, which putteth the person in such a sort of fury and distraction, that the carnal, unrenewed part doth most frequently get great advantage of it.

If it be asked further, What is to be accounted of these actions, which are committed in drunkenness? *Answ.* Somewhat was said of this on this on the first Command: but further we say, 1. Drunkenness being a voluntary act, it cannot excuse, but maketh the person doubly guilty, 1. By making the man guilty of such an act, 2. By drawing on that incapacity on himself, whereby he disposed himself for that and many more: In this respect the person committing murther, or sinning otherwayes, in drunkenness is more guiltie than another, who not being in drink committeth the same sin, because two sins concur in him, and not in the other; And therefore, 2. Although the murther, swearing, &c. of one that is sober, is more gross, murther and swearing, &c. in another respect, because it is more immediatelie from the exercise of deliberation and choice, and that on this ground, drunkennesse may in part extenuate the resolute pertinaciousnesse of the fact, yet it aggredgeth guilt upon the person on the former account. It was once answered by one, who being desired to spare a person that had committed murther in this drunkennesse, and to impute it to his wine: that he should so do, but he would *hang up the flagon wherein the wine was*; and seeing the man made himself so, his punishement was just, for had he not been the flagon of that wine, that sin might have been prevented.

Let me touch on some particular ills, which it is possible are more abounding and lesse looked to than beastly drunkennesse, yet hateful to God: and take not I pray the mentioning of them ill, for they will by unstrained consequence follow to be condemned by the former rules.

The 1. Is the libertie that is taken by all sorts of persons in respect of meat: as if only appetite or lust were their rule, which may be seen in that excessive and superfluous vanity which is in feasting, wherein that is sensuallie spent, which might be usefullie imployed, and often they that are most prodigal and profuse that way, are lean in charity; and if they may pamper their own flesh, or get the name of Good-fellows & good House-keepers, though it be to such as have no need and though there be nothing or very little allowed for

the supply of the necessities of the Saints, or of others, and m
more with-held that way then is meet, yet they think all is well.

2. There is your *tipling*, though ye drink not drunk, your *
hours (as ye call them) this drinking, as ordinarilie used, is cert
lie not for strength, and therefore as is clear, *Eccles.* 10. 16.
by the opposition there, it must be for drunkennes. If many m
were put to search in this particular, it would be found that th
is more expended on these in the year, than is bestowed in ch
table uses; more time taken up in them, than in religious duties
more inclination to attend them, than to hear Sermons; men
not come abroad for this end, they cannot shift their business wi
out hurt, but for their companie they can do both: *Prov.* 23.
30. *Who hath woe? who hath sorrow? who hath contentions?
hath babbling? who hath wounds without cause? who hath red
of eyes? They that tarry long at the Wine, they that go to seek m
wine.* Here you see who are the persons that have a woe and G
curse on them, and other inconveniences; are they not the
lers; even they that tarry long at the strong drink? drink h
much or how little they will; *Isa.* 5. 22. *Wo unto them that
mighty to drink wine, and men of strength to mingle strong drink.* C
tainly God hath made man, and given him time for another end th
that, hath not for that end given his creatures to men to be thus
bused, this cannot be eating or drinking in due season, and I
perswaded it is not for *necessity, for our own health, for the edifica
of others, or for the glory of God.*

What then can be said for it? that it helpeth to pass the ti
(which is pretended by manie as an excuse) is a part of its guilt
just accusation, for it maketh the time to be lost, which ought to
more thriftilie and carefullie spent; and what chearfulnes it is
companied with is often carnal: When is their spiritual discour
and what may be edifying, and minister grace to the hearers at
meetings? when do ye pray for the sanctified use of that time,
lowship or drink? if at all, it is but seldom: many a cursed ho
hours is taken by some, though all Gods creatures be good, be
sanctified by the word and prayer: Be exhorted therefore to
bear this, especiallie ye who have place in Government, either
or Ecclesiastick: do not ye make others to offend with your
ample, nor strengthen these in their wickedness (to whom ye sho
be examples of good) incouraging them to go in and drink *d
in Taverns or Ale-houses*, when they see you go in to *tiple*: I
shame to hear what drunkenness of this sort is to be found e
mongst young men, and others from whom we would least expe

3. T

3. There is your drinking at *Bargains-making* so frequently, without respect to the end wherefore drink was appointed and given, as if ye were to honour drinking as a help to you in your Bargains, although this evil be now alace Epidemick: and hardlie will a man that hath much businesse, get it at all times shunned, considering the humours of others he dealeth with, yet certainlie if ye would all set to it, there would be no great difficultie of reforming it; but if some begin not, how shall it be done? It is an uncouth and strange thing, and even unnatural, that neither a mans appetite, nor his health, nor the time of the day, nor his ordinarie dyet shall be the reason or occasion of a mans drinking, or the rule whereby to try the convenient *when* or *season* of it, but when ever a man shall make such or such a Bargain with me, or pay me for, or get payment from me of such and such things, that must be the rule of my eating and drinking, what beast will be thus dealt with? O how many irrational, and almost *infra-brutal* practices are amongst us.

4. There is *drinking of healths*, and constraining a *pledging* (as it is called) of them, and thus by this means, forcing, or tempting, or occasioning (although it be willinglie done by them) drinking in others: this is one of the highest provocations in drunkennesse, and a dreadful perverting of the end for which God hath given meat and drink, neither health nor necessitie calling to it; for, 1. This hath the *woe* appropriated to it that is pronounced, *Hab.* 2. 15. *Woe to him that giveth his neighbour drink*; this is a great incitement and provocation to drinking, and how many times hath it occasioned drunkennesse? Again, 2. Whereas every mans own appetite should rule his drinking, this maketh one man prescribe the quantitie and qualitie to others, and so one man, or several men, drinketh by the measure, will, and appetite of another, which is unreasonable, it being contrarie to nature that men should drink all at one time, and preciselie so much, and of such drink. This even in *Ahasuerus* his Feast, *Esther*, 1. 8. was forbidden. Beside, what can be the use of drinking of healths? it cannot be the health of another whom we respect, because that is to be expected in the approved way of prayer, which is the mean that Christians ought to keep fellowship in for the health one of another, and we suppose they are readiest to drink healths who are least in prayer for such whom they pretend to respect. It was a notable saying of a great man (solicited belike to drink the Kings health) *by your leave, I will pray for the kings health, and drink for my own*: And certainly

whatever it be in it self, yet the many ill consequents which hav
followed the drinking of healths, the many drunkennesse and qua
rellings occasioned by it, the resentments that men will have if the
seem to be slighted (as they account it) either when they are drink
ing themselves, or when their name is mentioned in the health
be drunk, do manifest that they who use it, esteem more to be
that way of drinking than in any other, and so alledge that if a m
drink not as much as they, he respecteth them not. Again, m
in company drinking healths, either take drink when it is neces
rie (and in that case, healths are but for the fashion) and do n
presse it on others, and even thus, though it be indifferent like
yet considering the abuse which hath been of it, the offence th
may flow from the maintaining of it, and that it often proveth th
rise of more, and giveth occasion to others to follow it more, a
to hold it on (even beyond the intention of the first Inventer
Proposer) it is much more safe to forbear; or they drink unnec
sarilie, and press it on others, and thus it is abominable. See wh
the Fathers think of this in M. *Bolton's* directions for comfortab
walking with God.

If we look narrowlie into the thing it self (although custom
when it is inveterate weakneth us in the right uptaking of things
yet) it will probablie be found to have arisen from heathenish Id
laters, who used *Libamen Jovi*, *Baccho*, &c. and if it be suppo
sed to help the health of others, that cannot be expected fro
God, who hath given no such promise, it must therefore be fro
the Devil; it was called by the Heathens, *Phiala Jovis*, drink
ing of healths being among them as a piece of Drink-offering
Sacrifice to their Idols on the behalf of those they mentioned
their drinking, or whose health they drank. And it is certain the
is no vestige of it in Christianitie, nor any reason for it, and ex
perience cleareth that many grow in a sort superstitious in the u
of it, as if the refusing such a thing were a prejudice or indigni
to the person mentioned, and that the Devil hath made use of it
a rower to convey in much drunkennesse into the world; we th
it therefore absolutely safest to forbear it, and we are sure there
no hazard here; See *Ambros. de alco & Jejunio*, cap. 13. & 18. *A
gust. de temp. ser.* 231. 232. *Basil. in Epist. ad Cor. ser.* 14. *Cowrig
Confession.* To this same purpose these old Latine lines are wor
the noticing.

Una salus sanis nullam potare salutem.
Non est in potâ vera salute salus.

Which may be thus Englished;

To drink no healths for whole men, good health is,
In drinking healths, we real health do miss.

We ſuppoſe that a kindly motion towards a perſon that is preſent when one thinketh to him, may be differenced from this, yea, and taking occaſion alſo to remember others that are abſent; for our eating and drinking together, being that wherein our familiaritie and freedom one with another venteth it ſelf, to have ſome ſigns or occaſions of teſtifying our kindneſſe to, and remembrance of, thoſe whom we reſpect, will not be unſuitable.

5. There is your *drinking* at the *birth of children*, and that not only, or ſo much, at their *Chriſtining* or *Baptiſme* (whereat as appeareth by the example of Circumcition, ſomewhat may be allowed in Chriſtian hilaritie) as in after-viſites, ſo long as the Woman is in Child-bed, or doth ly in, ſo that none can ſee her, though it were many in one day, but ſhe and they muſt now drink, and then again drink; O what a debauched time is it to many? that while they are lying, and while God calleth them to be otherwayes imployed, they ſhould be entertained with tippling; and it is a ſad matter, that though it be both a burthen to the receiver, and expence to the giver; yet neither of them will ſtand in the way of it; but both will concur: Indeed, where women in that condition are in ſtrait, we would allow in that caſe to give them ſome drink, or rather to furniſh them with money to provide it, but when there is no want, but rather ſuperfluity to add more, what is that but to keep up a faſhion, or our own ſuppoſed credit? This is not the end for which theſe creatures are given, nor is this the fellowſhip that Chriſtians ought to have one with another, ſeeing therefore there is in this cuſtome both ſin in abuſe of time, and of meat and drink in a high degree: and ſeeing there is in it alſo this ſhame, that men and women ſhall let others furniſh them as though they were poor, or do them a favour in buying drink for them (when their neceſſity is provided as though they loved to drink and tipple: & ſeeing withal there is often damage here, and much money foolliſhly ſpent, &c. to the hurt of many, we would intreat you to forbear this alſo: and except ſuch of you as are poor and ſtand in need of drink, we would have none of you ſuffer any ſtranger, or other then your ſelves to bring in drink to your houſes, but rather ſet your ſelves to be Chriſtians in your fellowſhip: and I ſuppoſe alſo, that fewer viſits in that caſe would ſine better, and would be much more comfortable and advantagious to the ſick party.

6. There is your drinking at *Lick-wakes* or *Derges* (as ye call them) after the death, and also after the burial of friends or neighbours, as if that gave a call, and made a rendezvous to drink. Certainly if drunkenness and tippling be unsuitable at any time, much more one such an occasion is it so, even most unsuitable! Is this the way to be made Christianlie to mind your own approaching death and to be prepared for it? is it not rather to make the house of mourning a house of feasting, and to forget the end of all living which the living should lay to heart? Is this to bear burthen with the smitten familie wherein one is dead, to come and burthen them and table your selves in their house? Will this fit them who are alive to get the right use of the stroak, to be disturbed by providing such and such meat, drink, servants for you: when it is like that thus praying comes to be neglected, and heavines swallowed up in this Heathenish way of drinking away care and thought: certainly if the parties be sad, that sort of fellowship is not fit at all and proper; if they be in hazard to take no impression of the rod this stumbleth them, and quite driveth it away? O heathenish hareful and abominable practice! And where was it ever seen that frequent company at such a time, and such company, proved useful? yea, often it hath been followed with abuse and many sad consequents; and is a hankreg of old superstitious Popery not fully removed out of the heart of some.

If what we have said be truth, viz. That eating and drinking should be in *season for strength*, as it is *Eccles.* 10. 16. 17. and for the *honour of God*, we are perswaded that it contradicteth all these evils, as unbecoming Christians: And therefore if the truth of God, or your own credit and esteem have place with you, let these things be forborn and abandoned: are we laying heavy burthens on you? Doth not this way proposed by us, look both more Christian and more Civil-like, & if in such outward things that are hurtful to your selves, and none can say, but the reforming of them is some way in your power: If in such things, I say, we prevail not with you, wherein shall we prevail? Are there any who come to deaths door but these things are loathsome to them, and their conscience cryeth out on them? and therefore seeing we say nothing but what your conscience will confirm, let us prevail with you so far as to procure a reformation of these evils that are so hurtful to your selves, and dishonourable to God.

7. There is one thing more whereof I shall speak but a word: I suppose the excessive number of *Tavern-keepers*, *Vintners* and *Hostlers* cannot but be a breach of this Command and an occa-

sion

on if not a cause of intemperancie in drink, for such a number cannot be supposed to be necessary for mans lawful use; it must therefore be to provoke to the abuse of the creature; and this employment is now become so common, that he who is desperate of any other way of living, will betake himself to this shift; and readily such fall under that woe pronounced, *Hab.* 2. against those who *hold drink to others*: Take heed to this ye who take this Calling on you, it is lawful in it self I grant, but often it is made unlawful, and such as are in it, become often partakers of many sins committed in their houses, which for their own particular advantage they overlook, and particularlie of the sin of uncleanness and whoredom. Debauched drunkards being ordinarilie vile and lascivious persons, you ought therefore to discountenance night-drinkers especially, by refusing to give them what they call for, as you would not make your selves partakers of their sins.

From what hath been said it doth appear how base and unbeseeming Christians these spoken of *drinkings* and *tiplings* are, which are of that nature, that we can neither in faith pray for, nor promise our selves a blessing upon them from God, they being neither in season nor for a right end: And no doubt when the Lord cometh, such as have been given to these sins, will wish they had been otherwayes exercised.

Thus much for the Seventh Command.

THE EIGHTH COMMANDMENT.

EXOD. 20. Ver. 15.

Thou shalt not steal.

WE come now to consider this Eighth Command, *Thou shalt not steal:* In the former the Lord restrained the *lust of the flesh* and means abusing of their bodies. In this he regulateth them in the use of their *Riches* and *Estates*, and setteth bounds to the *lust of the eye*, and the *covetousnesse of the heart*.

The scope of the Command in general is, to regulat us in reference to the outward estate of our selves and others, that we fail not either in wronging, or in innordinate and excessive profiting them or our selves: And miscarriages of this nature are comprehended under this of *Stealing*, to make them the more odious.

From the general scope of the Command we may see, 1. That

the Lord alloweth property amongst his people; otherwayes there could be no stealing. 2. That men have not liberty to manage these things of the world according to their meer pleasure and divirement, but there are rules set to them, by which they are to be governed in reference to them, and there is Religion in buying and selling, and such like, as well as there is in praying and hearing the word, though the things be of a different nature.

For opening the Command, Consider. 1. The sin forbidden *stealing*, with the positive duties comprehended under it. 2. Consider its extent as to the kinds of thift. 3. Consider how thift may be said to be committed. 4. You may consider more particularly some particular sins prohibited, and duties commanded, and questions that many be moved concerning them, as about *Changing Alms*, *Usury*, *making of bargains* or *contracts*, *pursuing riches*, &c.

The Sum of this Command we may gather from *Ephes.* 4. 28. *Let him that stole steal no more, but rather let him labour, working with his hands the thing which is good, that he may have to give him that needeth.* 1 *Thess.* 4. 6. *That no man go beyond and defraud his brother in any matter: because that the Lord is the avenger of all such, as we also have forwarned you and testified.* Lev. 19. 11. 13. 35. 36. *Ye shall not steal, neither deal falsly, neither lye one to another.*——*Thou shalt not defraud thy Neighbour, nither rob him: the wages of him that is hired shall not abide with thee all night until the morning.*——*Ye shall do no unrighteousnes in Judgement, in mete-yard, in weight or in measure, just ballances, just weights, a just Ephah, and a just hin shall ye have: I am the Lord your God which brought you out of the Land of* Egypt. *Thift* is most strictlie defined to be, *the taking away of that which is anothers, he not knowing it, and that to his hurt*: but more generallie we take it to be *any inordinateness in reference to riches*; *either by wronging our neighbour, or profiting our selves*, and that whether it be in the attaining, retaining, or using of them; this, though in few words, yet comprehendeth much.

1. Then we call that *inordinateness*: when men mistaking the right end for which, and the golden mediocritie according to which riches are to be employed: they do fail either in the excess, by transgressing the just bounds, or in the defects: or making use of wrong midses for attaining the end: Hence *the love of money*, or of *riches* being *the root of all evil*, becometh Idolatry, when riches are made the ultimate end, and pursued and made use of onlie to satisfie the lust of the eye: or when this love of money is made subservient to

some

some other lust, as to the *pride of life*: thus the love of money is inordinate as to its *end*, when it is for an end without and beyond that which is convenient for us. 2. We may be *inordinate* by our being too vehement in our desires after riches, so that we *will be rich*, as it is 1 *Tim.* 6. 9. we resolve it: and must be so by any means, as it were: which is most dangerous and by being desirous of too much, keeping no proportionable measure, but being sometimes in the excess, spending our time in seeking more than is convenient, sometimes in the *defect*, trifling away much time in the lazy, careless, and negligent pursuit of what is convenient. 3. There may be *inordinateness* in the misses made use of for attaining or retaining riches either by an unlawful way of conquest simple, or by that which is such in some respect: as by unlawful callings and such like: All which unlawful wayes may be reduced to these three, *rapina*, *furtum*, and *turpe lucrum*, *rapine*, *theft*, and *filthy lucre*, of which more afterward.

Again, this *inordinateness* we say is when either our Neighbours estate, or our own, is wronged: his may be wronged when ours is not advantaged: as by *destroying*, *firing*, and the like, out of hatred and malice; yea, it may be wronged by our negligence, when possible he and our selves are both wronged, yet this is condemned in Scripture: and *Exod.* 22. 5. *and sequent.* the Lord provideth Laws anent it. It may be also in reference to the profiting our selves or our Neighbour, or bettering of our own estate or his; there is no doubt inordinateness in *getting*, *keeping*, and *using* that which belongs to us or to our neighbour, as when we get it without right, or its due price by anothers folly or negligence, &c.

To proceed a little, we shall consider the sin forbidden in this Command, as drawn to these three forementioned heads, *rapina*, *furtum*, *turpe*, *lucrum*.

Rapine includeth violence of all sorts, both by land, and that either by more petty parties, as *robbers*, *plunderers*, &c. or such as are more strong and able to carry their point, as *Conquerors*, *Generals of Armies*, &c. medling with that which is not theirs, which is robbery in the Lords account, *Hab.* 1. 6. And by Sea, this is called *piracy*: It was a true and sharp answer which a Pirate did give to *Alexander* (as is recorded) who being taken by him, and asked, How he could or durst live that way, replyed, He *did only what he himself did: save that* Alexander *bereft men of Kingdomes, he but of a little of their means: he with more strength on the land followed his point; he was left upon the sea.* Of which Piracies, whether caping or robbing poor innocent Sea-faring-mens goods, as it is now used by many, with all Capers and their Confederates in all Christian Kingdoms

doms and Common-wealths, would ſeriouſlie conſider, and wou
to this purpoſe take notice of what the eminentlie learned *Gro*
ſaith in his Book *de jure belli & pacis, lib. 3. cap. 18. ſect. 2.* but mo
eſpecially, *ſect. 4.* where he doth with much reaſon (whereof h
was a great Maſter) and religion, aſſert, *That when juſtice, ſtrict*
ſo called, is not hurt, yet a man may ſin againſt that duty which co
ſiſts in the loving of others, and more eſpecially what the Chriſtian La
preſcribes (which yet here is only corroborative of the moral Law, th
perfect and perpetually binding Rule of life and manners) ſo that if
be manifeſt that ſuch caping, robbing, or ſpoyling, will chiefly hurt an
indamage, not the whole body or generality of the Enemies, or of th
King, or ſuch as are of themſelves guilty; but the innocent, and that
ſuch a meaſure, as will thruſt them into the very greateſt calamit
and miſeries; wherein to caſt even ſuch as are our private and prop
debtors, were a mercileſſe and cruel act: But if to all this it be adde
that ſuch ſpoyling or robbing is found to be of no conſiderable moment o
importance, neither to put an end to the war, nor to cut short and co
ſume the publick and main force of the Enemy; then, and in that ca
ſuch gain ought to be accounted unworthy of a morally good man, an
more eſpecially of a Chriſtian, as being made only of the calamity o
the times. On which account *Plutarch* blames *Craſſus*, that he ha
made purchaſe of the moſtpart of his riches by robbing and ſpoi
ing in times of fire and ſword, looking on the calamities of th
times he lived in, as his greateſt gain, *Grat. annot. ad idem libr.*
cap. 18. What ever will be ſaid for preſſed men and others Subjects,
who on the expreſs call of the Magiſtrate go to Sea-fights, their
non-obligation to inquire narrowlie and ſcrupulouſlie into the juſt-
neſs of the War, when in doth not appear to them unjuſt; yet un-
queſtionably ſuch perſons as go a caping, and their Compartners,
for a ſhare of the gain, are obliged to a ſtrict and accurate examin-
nation of the juſtneſs of the War, ſince they willinglie offer them-
ſelves to ſuch work, yea ſeek for acceſſe to it as a ſpecial favour and
priviledge, which they may let alone if they pleaſe, and ſo in this
caſe, ought, on the leaſt ſcruple or ground of hſitation, to let it
alone; and if they go on, and ſeek not ſatisfaction to their conſci-
ences to the vondmoſt anent the juſtneſs of it, they make them-
ſelves as guilty in their ſtation as the Prince, State, or Common-
wealth do, who ingage in an unjuſt War; ſince whatever is not
done in faith and from a perſwaſion of the warrantablenes there-
of, is ſin: And though a War were uncontrovertiblie juſt, yet
Grotius his grounds before laid down, would be conſidered, by
ſuch eſpeciallie, who out of a covetous humour and deſire to

make

ake gain, though under the silly pretext of weakning the Enemy, e least thing ordinarily intended by them, ingage themselves in his course, which not only crusheth many poor Innocents, but also often waited with bloodshed, and taking of mens lives; who it will not it seems be readilie denyed) may defend themselves nd their goods, the means of the livelyhood of themselves and heir Families, won with much toyl and hazard; and if they may ndeavour the preservation of these goods, and defend themelves against such as would spoil and bereave them of them, then 's worthie of very grave consideration, If in this case the assailnts wounding, mutilating, or killing poor private men, quietly following their Callings for their bread, in their own lawful (at least hitherto in this so circumstantiated case, by *Grotius*, not judged and determined unlawful) defence, will be found altogether free (especially if the justnesse of the War be doubtful, or not conscientiouslie inquired into) of murther: And if the agressors themselves should be wounded or killed by these selfdefendants, whether they will be without all culpable accession to their own self-murther; and so whether they will not be involved in the guilt, not onlie of the breach of this Eighth, but also of the Sixth Command: And whether goods and an estate acquired or increased by such means, may be brooked and possessed with solid peace, and with the well-grounded expectation of Gods blessing, which *maketh rich, and addeth no sorrow therewith*: This, I say, calls for grave consideration. Beside that, it hath been observed, that such Courses have sometimes not only made these Estates that were acquired by them, quickly to melt away, but also to have been a moth in the estates for the time bettered by them. Observable; and not altogether alien from this mater, is that Christian and grave act made against prize-goods in the Town-Councel of *Edinburgh*, the head City of this Kingdom, in great Mr. *Knox* his dayes (as one blessed fruit of the Gospel amongst many others) *May* 10. *Anno Dom.* 1561. the very Year after the publick establishment of the Reformed Protestant Religion in *Scotland*. The tenure whereof follows:

It is ordained that no man within this Burgh buy any Prize goods, under the pain of tinzel of his freedom for ever, & punishment at the will of the Civil Magistrate, it being contrary to a good conscience, and that we are bound to deal with every Christian Brother, as we would wish to be dealt

deals with, and the Gods not to be sold by any godly man within a Burgh.

This *Rapine*, again, having a sort of pretext, becometh *Oppression*, when a man by power, favour, or such like, outreaches and goeth beyond his title, and indamageth the party with which he contendeth more than his right or title would warrant him to do; and this may be in great men over their inferiours, as Masters over Servants, of Landlords over Tenants, of Magistrates over people or Subjects; and in all these, who any way make use of greatness to distress others, or thrust at them, either to make them quite a right they have, or by retaining from them what is their due, or by exacting by their title what is really prejudicial to the others property, even though by oppression the person be made willing to condescend. Thus also overpowering of others in *Law-suits* and *Courts*, and making use of moyen to bear them down in their right is interpreted by God as *Oppression*.

For the second, to wit, *Theft*, more properly it looketh to all wayes, whereby; without pretext of violence, another is wronged: This is again divided in four. 1. If it be a wrong done to a *Common-wealth*, it is called *Peculatus*, which in a large acception includeth not only private men or, Magistrates, stealing or robbing the publick treasure, but also Collectors, *Questors* and others that are in such like offices, who, when they intervert what belongeth to publick use, become guilty; and proportionably all such as are intrusted with the keeping and distributing of what belongeth to Corporations and Societies, and do intervert it, as *Judas* did in some respect, when he interverted what was committed to his keeping, for uses not allowed, and therefore he is called a *Thief*, though his crime was also Sacriledge. 2. As it respecteth any thing appointed for pious uses, so it is called *Sacriledge*; see *Leviticus* 5. 15, *Mal.* 3. 8. *Acts* 5. 2. 3. and though now we have nothing that is holy by such a consecration, yet what is appointed by Gods warrant for holy uses, cannot without sin be interverted; such are Churches or Houses built for Gods worship, stipends for maintaining of his Ministers and Ordinances, because these belong to the *Church*, as the other do to the *Common-wealth*, such also are the poors money, collections, &c. for if there be an appropriation of these things for that use, then why should that propertie be incroached on, more than other properties? And if any should say these are the Magistrates gift, and he may use them as he pleaseth? *Answer*. I am not speaking now of what power the Magistrate may

ay have in an extraordinary caſe of neceſſitie, there being no oubt, times, when particular mens property will not have place t ought to cede to the publick good; but in ordinarie caſes ſay, that the right which the Church hath in them, for theſe rementioned uſes or ends, is no leſſe then any private mans his own particular eſtate; beſide that, they are indeed given nto God: And therefore it is not in the Magiſtrates power to make hat uſe of theſe he pleaſeth, neither is it at his option to appoint hem, and maintain and keep them up or not, as he pleaſeth, ut it is his dutie, and that which is required of him to do ſo, as he would be found faithful in the diſcharge of his Office. 3. There s a groſſe kind of theft in *Men-ſtealing*, not ſo much uſed now, s of old, when there were Slaves, of which men made advantage: This may be alſo in taking or inticing away of another man r womans ſervant, to their Maſters or Miſtreſs prejudice; which is clear theft, though often practiſed, and by many, little regarded: As likewiſe in ſeducing of Children to a falſe Religion; to a bad Marriage, to evil Company, to Drinking, Whoring, Robbing, &c. to run away from their Parents out of the Country, without a juſt and neceſſary cauſe, &c. this is condemned in the Law, and 1 *Tim.* 1. 10. The 4. ſort is *ſingle-theft*, or the wronging of a man in his private and perſonal eſtate; as when a mans money, cloaths, houſhold-furniture, corn, horſes, cows, ſheep, merchant-wares, books, working-tools, &c. are ſtollen and privily taken from him. And here do come in the general heads of that *theft* formerly mentioned.

Turpe lucrum, or filthy lucre, is that gain which is acquired either by ſimply unlawful, or by diſhoneſt, unworthy, and baſe wayes and means: As 1. By niggardlineſſe, when a man ſeeks to make great gain of the very leaſt and ſmalleſt things, who uſeth to be called μυσοπωλης and μυμυνοφειδης, or *Cyminibilis*, that is, ſo miſerable a wretch, and ſo baſe a niggard, that he would cut a Cumin-ſeed and ſell it. 2. By taking too largely and greedily when gifts are going, whether to the prejudice of the giver, or of others ſtanding in no leſſe, or in more need, and of no leſſe, or it may be, of greater deſerving, thereby incapacitating him to give to them. 3. By a mans proſtitution of himſelf, without all neceſſity, only to win the world, to baſe Offices and imployments, diſgracing his ſtation, as for great men to turn to ſuch, whereby they eat as it were the meat out of the mouths of poor men, who have all their dayes been bred up in, and followed ſuch imployments. For Miniſters of the Goſpel, in a peaceable ſtate of the Church,

and

and without any neceſſity, to turn to, and deal in worldly Trade or in a time of trouble to betake themſelves to the very baſeſt them, when others would do as well, or well enough, for the neceſſarie maintenance. 4. By vice and villanie, as for ga to play the whore, to be a pimp or pander, to keep a ſtew bawdy-houſe, to forſwear or bear falſe witneſſe, willingly to ſ drink till men drink to exceſſe and be drunk, and to allure a ſollicit them to it. if the drink may but ſo go away, and bring ſo advantage to the Vintner, &c. 5. By ſqueezing, under colo of Law, as by biting Uſury, forging of Writes, by moyen a buds prevailing in law to dwang a man from his right, for a m to buy Pleas, to deal in broken, crazed, or incumbred eſta that he hath nothing to do with, on deſign to make gain by frauding Creditors, or forcing them for his own advantage to hu ful compoſitions, &c. 6. By exceſſive, immoderate and hu ful travel and pains to win a very little and inconſiderable thing and it may be without all neceſſity too. 7. By robery and murth *Proverbs* 1. from *verſe* 10. to 20. 8. By ſpoiling the dead, reſtin Tombs, taking off Rings or Linnings, &c. 9. By carding, dicin and Stage-playing: and making conqueſt and gain by anie oth diſhoneſt or crooked mean.

Thus we have hinted the firſt diſtribution of inordinatenes in inquiring into *rapine*, *thift* and *unlawful or filthy gain*. Co ſider it again, 1. As it wrongeth others onlie, or as it pro teth us alſo: 2. As being direct thift, or as being under prete of Law: 3. As by acquiring donations, or by mutual contracts bargains: 4. When it is in reſpect of our ſelves or othe 5. When it is in attaining, and then it is called *avaritia*, *avarice*; when in retaining, then it is *tenacitas*, *tenacity*, *niggar lineſs*, and *ſordid parcimony*, in not ſpending with ſuch a ſuitab proportionableneſs as is requiſite, or not given back what is unju ly purchaſed, or taken from any man, by falſe accuſation or othe wayes, called *reſtitution*, whereof *Zacheus* ſpeaketh, *Luke* 19. 8. When it is by an ill imployment, as playing, gaming, &c. or by th abuſe of a lawful calling: 7. As it profuſely waſteth what w have, and ſpoileth others of what we ſhould beſtow on them, or it holdeth in more than is meet, and ſo ſpoileth our ſelves that comfort we might have in our Eſtates, the one is by *prodigality*, the other by *ſordid parcimony* as we have ſaid; ſee *Proverbs* 11. 24. 8. As the wrong may be done at firſt through ignorance, or continued in after folks come to the knowledge of it, in which caſe the thing is to be reſtored, and the amends is to be made

is clear, *Levi.* 5. 15. 16. And in *Abimelechs* dealing with *Abrahams* Wife, whom, after he knew to be his wife, he did restore again untouched.

O! how doth mens addictednesse to creatures make them find out manie inventions to satisfie their lust with them! Hence is this Commandement so broad, that it is difficult to speak of it in all its particulars. In further prosecuting whereof we shall not astrict our selves to so precise a method, but endeavour to lay down the direct breaches of it by which the positive part, and these duties that are required, will be the more easily discernable.

Consider then its breach, 1. as it wrongeth others; 2. as it wrongeth our selves: 3. as it wrongfully seeketh to benefite our selves, or better our own estate.

As to the first, Consider it first in the *quantity* it is *theft* whether the matter be in little or much, if so be it be a real wronging of others in that which is theirs, even as a *lye* is a lye in any matter, in great things as well as lesser, and this theft in little or much will seclude from the kingdom of God, 1 *Cor.* 6. 10. & as *drunkennesse* may be in drink, that is, not the very greatest quantitie of drink, nor in the finest drink, so may theft be in little or course things, Consider. 2. As it looketh not onlie to the hand, but to the heart also, even as *Adultery* and *Murther* do: it is a piece of the evil treasure that Christ saith is in the heart, *Matthew*, 12. 35. and 15, 18. 19. 3. It may be sometimes, when he that committeth it, knoweth it not, but supponeth such a thing to be just and due to him, as when he useth not means to know, and when he knoweth, doth not restore it. 4. It is sometimes wholly so carried, as that he who is wronged, knoweth nothing of it: as when (for instance) such a right that would clear him in his businesse is to his prejudice kept up, and he made to believe that he hath no such right, although he quarrel it not, yet it is theft before God. 5. It is direct, when, though one knoweth such thing to be anothers, yet he will needs have it. 6. It is less or more, as there is a seeming necessity or none at all in the person stealing: for if the thing be indeed necessary for life, it is not theft: so also if the thing have a general and common allowance among men for its warrant, it is not theft, thus the Disciples plucked the ears of corn, which was not theirs, and yet were not thieves: The sin is gross, when in holy things, or publick things, or when things are taken with violence and hazard of life, blood, &c. or when there is great prejudice following it to our neighbour, or when

it

it is more frequently gone about, or when it is under truſt, &
7. It is in contracts and bargains to our neighbours prejudice; as
too cloſe ſticking to clauſes of Writs, beyond, it may be the inten
on of the makers, and when there is ſome pretexts of Law, this
againſt the end of Writs and Law. 8. It is in buying or ſelling: a
ſo, 1. We fail in the end, when we minde our own good only, wi
out any regard to our neighbours. 2. In the *matter*, when the thi
is not good that is ſold; as the refuſe of wheat that is ſpoken of, *A*
mos 8. 6. ſo when ye ſell a thing for better than it is, or in buying
will needs make a thing worſe than it is, or pay the price in b
money, you are guiltie of theft: 3. When the meaſure or weig
is ſcarce, and not ſomuch as it ſhould be; ſee *Amos* 8. 5. 4. In t
manner, when the buyer diſpraiſeth anything below, and the ſel
commendeth it beyond and above its worth, *Prov.* 20. 14. *It
naught ſaith the buyer, &c.* which although in ſome degree it be
evitable, yet no doubt, when on either hand it is wittinglie and d
ſignedly done, it is a fault. 9. It may be committed in the matt
of juſt debts; As, 1. When nothing is payed. 2. When a part
onlie payed. 3. When payment is made out of time, which prej
diceth them we owe to, as much as if we kept a part back.
When means are uſed to get what we owe diminiſhed: 1. By dwan
ing and conſtraining a man to quit ſome part of it: 2. By dealing i
directlie to get ſomething down of the ſum which we owe. 10. It
committed when advantage is taken of anothers neceſſity, and ſo
when they are conſtrained to ſell cheaper, than without loſs th
can: 2. When we ſell dearer to our neighbour, becauſe we ſee h
muſt have it: 3. When one is forced to unreaſonable tearms, b
cauſe he muſt have money. Dealings of this nature are like to tha
to ſell *the poor for a pair of ſhoes*, which is reproved, *Micah* 8. 5. 6
and is a groſs thift. It is true, in ſome caſes, as for inſtance, wh
others would not buy ſuch things, and we need them not our ſelve
neither would buy them, were it not for our neighbours good, an
if they be not ſo uſeful for us, an abatement in ſuch a caſe may b
lawfullie ſought. 11. It may be by *Law-ſuits*, even when Law ſecu
eth to ſide with folks, *ſummum jus*, being often *ſumma injuria*: a
1. By putting folks needleſly to ſue for their own, or by our ſeek
ing what is not ours: 2. By bearing through a buſineſs to the pr
judice of another, upon a tittle of Law beyond Equitie: the firſt
condemned, 1 *Cor.* 6. 1. *&c.* the ſecond in *Job* 31. 21. *If I have l
up my hand againſt the fatherleſs* (ſaith *Job*) *when I ſaw my help
the gate*, See alſo to this purpoſe, *Prov.* 3. 29. 30. 12. There is
breach of it by wronging our neighbour under truſt (which

high degree of theft;) As, 1. By giving advice to his prejudice, when he lippeneth to, and confideth in our counſel; 2. When *Advocates* are not faithful; 3. When *Partners* in trade and bargainings are not faithful one to another; 4. When Servants, Factors, Treaſuers, &c. are not faithful, who, as *Joſeph*, have all committed to them, and like the unjuſt Steward, can count up or down fifty for eighty, and eighty for fifty; 5. Eſpecially here fail Tutors of Orphans and Fatherleſs Children, who having theſe committed to their truſt, make it their work to prey upon their eſtates, if they can but do it handſomely, and without obſervation, this is *theft, robbery, oppreſſion*, and *deceitful dealing*, in the higheſt degree. 13. There is a breach of it by *bribery*, when Judges ſuffer themſelves to receive gifts, preſents, buds or bribs, whether to the perverting of Judgement, or for doing right in Judgement which they are obliged to do without theſe. Whoever ſuffer themſelves to be bribed for Judging right, may eaſilie be tempted by a bribe to do wrong in Judgement; all ſuch forget that the Judgement is the Lords, *Deut.* 1. 17. that they ought not to Judge for men but for the Lord, *2 Chron.* 19. 6. that they ought in a ſpecial manner to be fearers of God, men of truth, and haters of covetouſneſſe, *Exod.* 18. 21. that they ſhould not reſpect perſons in Judgement, but hear the ſmall as well as the great, *Deut.* 1. 17. that they ſhould not reſpect the perſon of the poor, nor honour the perſon of the mighty, but judge righteous judgement, *Lev.* 19. 15. that they ought not to wreſt Judgement, nor to take a gift (which blindeth the eyes even of the wiſe, and perverteth the words of the Righteous, *Deut.* 16. 19. *Exod.* 22. 8.) and that fire ſhall conſume the tabernacles of bribery, *Job* 15. 34. the Lord doth highly reſent, and will moſt ſeveraly punish the breach of this Command in ſuch, becauſe they do more immediately repreſent himſelf, as being placed in Judgement to ſupply his room. 14. There is a breach of it when there is inequality betwixt our advantage, and that which is expended by us for others, or when for what is not uſeful and needful, their money intruſted to us is exauſted, or when we occaſion them to ſpend money needleſly, upon any thing that is not uſeful, or rather hurtful, as in exceſſive *drinking*, *feaſting*, *cloathing*, that is full of vanity, or in vain fashions of cloathing, playing at unlawful games, as *Cards* and *Dice*, or exceſſively at *lawful games*, or in *dancing* and *fidling*, and ſuch like, which are amongſt the lavish and profuſe wayes of living, and whoever are acceſſorie to make others follow theſe, or for theſe do procure money from others, become [illegible] all idle

[illegible]*abond*

Vagabonds, Playſairs, Sporters, Minſtrels, Stage-players, and ſuchlike
livers on other folks charges, are guiltie of the breach of th
Command. 15. There is a wronging of our Neighbours eſta
by *negligence*, *ſloath*, &c. when that is not done which we oug
to do for their good: this is done eſpeciallie by Tutors,
Servants, and others, who ſtand in ſuch relations to any,
that by vertue thereof they are obliged to have a care of wh
they are intreſted in. 16. We wrong others by ingaging the
to be ſureties for us, when we ſee not a way how to relie
them. The ingagers themſelves alſo become guilty of th
breach of this command, except in ſuch caſes wherein equi
and charitie requireth their ingaging, and this way, m
ny are ſtollen from their eſtates. 17. It is committed in r
taining what is our neighbours; As, 1. When the payme
of money or things borrowed is delayed beyond the time appo
ted, *Prov. b.* 3. 23. 2. When things borrowed are hurt
wronged, the Lord giveth Laws for this, *Exod.* 22. 14.
When pledges are loſt by negligence, or interverted to o
own uſe. 4. When our Neighbours beaſt is ſtraying, and whe
ſeen by us, and not kept for him, as we would he ſhould d
to us; ſee *Deut.* 22. 2. *Lev.* 6. 4. 5. When ſomething is lo
and we keep it, as if finding gave us a right to it, it ſho
be for the right owner, and if he cannot be found, publi
fication ſhould be made of it, as the Law requireth.
This Command obligeth us to reſtore, 1. What we have u
juſtlie taken from, or gained of others any way, as *Zache*
did, *Luke* 19. 8. It is recorded of *Selymus* the Turkiſh Empe
rour, a moſt bloodie man, that when he was a dying, one
his Baſſaas deſiring him to build an Hoſpital for relief of t
poor, with the wealth taken from the *Perſian* Merchants: he r
plyed thus, *Wouldeſt thou* Pyrrhus, *that I ſhould beſtow ot
mens goods wrongfully taken from them, on works of Charity a
Devotion, for mine own vain glory and praiſe? aſſuredly I will n
ver do it; nay, rather ſee they be beſtowed on the right owners
gain.* Which was done forthwith accordinglie, to the gre
ſhame of many Chriſtians, who minde nothing leſs than the r
ſtitution of ill gotten goods, whether by themſelves, or
their Anceſtours, but call out ſome ſmall fragments of a wo
of ſuch ill gotten goods to beſtow on ſome charitable or pi
work, as they call it. *Zacheus* his penitent Proclamation he
conſiſted of two branches, to wit, *Reſtitution* and *Deſtributi*
2. It obligeth even *Children* that have ſomewhat tranſmitted
the

them from their *Parents*, which they have unjuſtlie conqueiſhed, to reſtore it, otherwayes they make themſelves guilty: And in all theſe we would diſtinguiſh *the Court of the Lord*, or *of Conſcience*, from mens *Civil courts*, and thus it will not warrant the Heir before God (though before men it may) to retain that which he poſſeſſeth, that the Father left him a right to what he unjuſtly purchaſed. It may be it is the doing of this which maketh great eſtates melt away in the Childrens hands, becauſe it thus deſcended: The Lord hereby would have men know that they are not richeſt who have moſt left them, but who have it well conqueiſhed with Gods bleſſing. 19. Conſider it as it doth not properly take from our Neighbours, yet wrongeth them and deteriorateth their eſtate; ſo men may wrong the houſe they dwell in, the horſe they ride on, or any thing which is ſet or given in loan to them: Thus they may wrong the Inſtruments that others win their living with; ſo alſo we wrong others when their time is taken up either by waiting idlie on us, or by unneceſſarie imployments put upon them, viſits, and ſuch like; or when weakneſſe of body is occaſioned to them by any of theſe, thus *Exod.* 21. 19. the Lord will have reparation made for loſt time, as well as for loſt means. Many tiplers are thieves this way, to each other, and to themſelves, which God will make them count for, how little ſoever they think of it. 20. There is a wronging of our neighbour without a *compenſation*, and there is a wronging him with a pretended *compenſation*, that is, either when the thing is not ſo good in it ſelf or not ſo good to him, thus *Achab*, 1 *Kings* 17. was guiltie in deſiring *Naboths* Vineyard, even though he offered him as good, yet it was not ſo good to *Naboth*, becauſe this was his fathers, and he eſteemed it more. Thus alſo there is a ſtealing of another mans contentment, although that in which he placeth it may be a matter of very little or no worth at all; but yet if therein he hath an intreſt of affection, as they call it, ſuch as a man may have for ſome petty Jewel, a Hawk, a Hound, or the like, ſo that it pleaſe him, or delight him, the wronging of him in that, is not onlie a ſin againſt the ſixth Commandment in grieving him, but againſt this in prejudicing him of his contentment; which as to him, in ſome reſpect, is a ſorer wrang, than the taking from him of that which in it ſelf were of far greater worth, would have been. 21. There is a failing by unskilfulneſſe; as, when one taketh on him ſome Office, and receiveth wages or hire for it, and is not qualified for, nor ſuitable to the place and employment; thus *Phy-*

ſicians, *Lawyers*, and *Judges*, often ſteal from men, through their ignorance: As alſo *Miniſters*, who ſupply Charges they are unfit for, and conſume that which ſhould entertain others; but this ſin in Miniſters is oftentimes more though unfaithfulneſſe when being ſuſtained for the good of the people they turn rather to be hurtful. Thus Chriſt, *Joh.* 10. 1. calleth *falſe Prophets*, *Thiefs and Robbers*: And indeed it is the worſt gain in the world, that utterly unskilful and unfaithful Miniſters get by ſtarving and murthering the immortal ſouls of Men. 22. We wrong others when we communicate not to them when they are in need, and we in capacity to help them, yea, when by idleneſſe and prodigalitie we incapacitate our ſelves to communicate to the neceſſities of others, as *Epheſ.* 4. 28. is clear. 23. Behold there cometh in here all ſelling and buying of what ſhould not be ſold or bought, as publick places in Church or State; this ſin from *Simon Magus*, *Acts* 8. 18. 19. is called *Simony*, and is a ſin of a high degree, making that ſaleable which the Lord will have free: and it taketh in not onlie giving money, but any other thing upon this account to promove ſuch and ſuch perſons, or receiving any thing to be ſweyed ſo, and ſo whether it be *munus manus*, *linguæ aut actionis*, a gift of the hand, tongue, or action. 1. By a gift of the hand is underſtood money or things that are uſually given. 2. A gift of the tongue comprehendeth *fair ſpeeches*, *ſolicitations*, *flatteries*, &c. 3. By a gift of action is underſtood, *ſervice*, *dependence*, *on-waiting*, *and courteſies* (as they are called) made uſe of to procure another favour; and in all theſe three men may greatlie ſin, as when they hunt after and are ſweyed with any of them, and ſo covet them; as when Magiſtrates or Judges ſell Juſtice for bribes, when men by lying and falſe-witneſs bearing, ſell the truth; whereof Lawyers are chiefly guilty, who for fees plead ill cauſes wittingly: or when one giveth them, that he may gain more reallie upon the other: as for inſtance, when men by any of theſe bribes buy Juſtice, and much more in Juſtice, and buy lies and falſe teſtimonies to prevent or prevert Juſtice. 24. There is a guilt in conſenting to, incouraging in, conniving at, or juſtifying of ſuch as commit this ſin, or are receivers or reſetters of what is ſtollen, for their ſtrengthning and incouragement; ſee *Pſa.* 50. 18. *Pro.* 1. 10. 25. Seaſing upon other folks goods ſometimes under pretext of eſcheats, as Admirals do upon *Sea-Wrack*, and ſuch like, when there is no juſt ground to take away the owners right, and this is reckoned open violence before God, and is a moſt cruel adding of [illegible]

afflicted. This ſin then of Thift, in reference to our Neighbours, is fallen into by *violence*, *deceit*, *negligence*, *unfaithfulneſſe*, *ignorance*, *unskilfulneſſe*, &c. And when all is ſaid, a tender heart will ſtill need its own examination and tryal of it ſelf, there being as many ways to break this Command, as there are ways to prejudice our neighbours eſtate.

We come now to conſider how a man is guiltie in wronging his own eſtate (for there is a skil and dexteritie in the managing the *unrighteous Mammon*) which we conſider two wayes; 1. As he wrongeth and diminisheth his Eſtate by not providentlie caring for its preſervation and increaſe, or improvment: when he is not frugal, or not ſo frugal as he ought to be, but lazie and ſloathful, he becometh guiltie of the breach of this Command, becauſe he incapacitateth himſelf for being uſeful to others, and putteth himſelf in hazard of poverty and want, which is the proper ſnare of this ſin of ſtealing, and diſpoſeth for it, *Proverbs* 30. 9. This povertie which is ſo enſnaring, is brought on. 1. By ſinful ſpending and debauching away of our eſtate and time, as the Prodigal did, *Luke* 15. 11. &c. 2. By unneceſſarie waſte in prodigality and lavishneſſe, ſuch as (though unjuſtlie) *Judas* condemned in the woman, ſpoken of, *John* 12. 5. *For much ſpending muſt have much to uphold it*, and muſt have manie wayes to furnish it ſelf according to the Proverb moſt ordinarily verified, *Omnis Prodigus eſt avarus*, every Prodigal man is greedy or covetous, to ſatisfie one luſt he exerceth another; however he being but a ſteward of what he poſſeſſeth, he by his prodigality, not only interverteth from the right end what means God hath given him to be otherways diſpoſed of, but alſo draweth upon himſelf poverty. 3. By *negligence*, *lazineſs*, *careleſneſs*, &c. in a lawful calling (for they that are given *to ſleep, or idlneſs, ſhal come to poverty*, as the wiſe man ſaith) or being without a calling altogether. When God giveth men ability of body or mind, it is ſad that they ſhould be uſeful for nothing, nor active in anything but to ſin, and be ſnairs and reproaches unto Chriſtians and Chriſtian Religion, as all idle perſons, bearing the name of Chriſtians, are, whoever they be whether Gentlemen or others. It is Obſervable, that both before the fall, and after the fall, God put that task of working in mans hand, Commanding him to labour: many other ſuch foolish wayes there are whereby a man cometh unto povertie, and becometh guiltie of not providing for himſelf, or his Familie: Alſo by ſuretyship manie are bowed and brought Low, which although it is not ſimplie to be con-

demned, more than to give freelie, yet it is to be well regulated by charity and prudence, directing so to assist our neighbour in his present exigence, as we may also be sure of our after relief, lest for the debts of others, our own families be made to moan for want. 2. We may consider a mans failing in reference to this Command, as he wrongeth and stealeth from himself the free and comfortable use of his own estate; of this man *Solomon* speaketh *Eccles.* 4. 6. 8. and 6. 1. 2. and he stewardeth not the world well when he hath it, who cannot find in his heart to live on his own, and who liveth heartlesly, as if he had nothing at all; in this respect a man wrongeth himself, and particularly these ways: 1. By coveting too great a measure of riches, so that he will not be content with enough, but he will and must be rich, this is *avaritia* or *greed*, even though the means be lawful which he useth for acquiring of riches, 2. By the vexing anxious manner of seeking after even what is necessary: Thus a man may be diffidently and vexingly solicitous for his to *morrows dinner*, and be vexed about it, as it is *Matth.* 6. 31. *Caring for the morrow, what he shall eat or drink, or taking thought* about it; this is *carking careful esse.* 3. There is a failing in keeping any thing of the world that we have gotten, when we cannot bestow it, cannot wine or part with it, for charitable, either publick or private, uses, nay, not for honest uses, this is *niggardlinesse:* And when it is universal, both in reference to our selves and others, it is *Duritie, or extream hardness.* 4. Some may spend on themselves liberally, but they can part with nothing for charitable supply of others, such a one was *Nabal*, 1 *Sam.* 25. and this is *churlishness.* 5. Some cannot even bestow on themselves what is sufficient, either for meat, drink, or cloathing, as we may see *Ec.* 6. 1. 2. and *cha.* 48. that the man hath much, and yet can neither sleep nor eat heartily, because the comfortable use of creature enjoyments is *Gods gifts*, this is *sordidnesse.* Over all these persons the world prevaileth, it masters and overcometh them, and they do not master and overcome it as Christians ought to do.

If we would come to Consider, in the next place how a man should profite, better, and improve his own Estate, it will be hard to speak so of it as to pitch upon particulars; for certainly God alloweth *Parsimonie*; or suitable and due sparing; and *Frugalitie*; as he disalloweth and discountenanceth the extreams in the *Defect* and *Excesse*; we would then Consider the midst, *in quo stat Virtus*, as they use to say, and so speak of the positive part in these following questions. 1. If a man may aim

and

and endeavour to increaſe his Eſtate, how far? by what means or how? and for what ends? 2. How we are to walk in merchandize and bargains? 3. How to walk in *Charity*, *alms*, and *diſtributing to others?* 4. How to walk in managiug of our eſtate, as to the gathering, keeping or preſerving and uſing of it? 5. What to judge of, and how to carry in *Uſurie* (as it is called) 6. What to account of the puniſhment of the theft in the Court of men? 7. How it came that the covetous have been ſo marked or noted in the primtive times, 1 *Corinth.* 6. 10. and *Epheſ.* 5. 5. that they have been looked on as perſons ſecluded from Heaven, and not worthy of Church fellowship? and what marks to know them by? where we may touch a little on the ill of that ſin, and ſpeak a word by way of diſſwaſive from it.

For the firſt, That one may lawfully increaſe his eſtate or goods, cannot be denyed, it being well qualified, *Jacob*, *Gen.* 30. 30. found it neceſſary to provide for his family; and 1 *Tim.* 5. 8. it is a thing that nature it ſelf teacheth a very Infidel. The great matter is to qualifie it rightly; 1. as to the end, 2. the meaſure, 3. the means, 4. the way and the manner.

1. For the end, 1. The chief and laſt is *Gods glory*, that we may be ſerviceable to him with our ſubſtance, in our generation, and may be kept from ſtealing and lying, *Pro.* 30. 8. 6. 2. *Others good*, that we may be helpful to them, for men may and ſhould work for this end, although they had what were ſufficient for themſelves, ſee *Eph.* 4 28. 3 *Our ſelves* are to be conſidered, and we are to look here, 1. to *neceſſity*, 2. to *convenience*, 3. to *honeſty*. There is a threefold *neceſſity*, 1. of providing for our ſelves, 2. for our Familie, 1 *Tim.* 5. 8. 3. for our place and ſtation, ſuch as *Nehemiah cap.* 5. 14. &c. was apprehenſive of, hence tribute is allowed to the Magiſtrate being in ſo publick and eminent a ſtation, and ſo uſeful for the people: In all theſe we ſhould live, as fare as may be on our own, having an eye to that direction of the wiſe man, *Pro* 5. 15. 2 *Convenientie* requireth more than neceſſitie, and to be provided for, ſee *Proverbs*, 30. 8. Where *Agur* prayeth for that which is neither too much nor too little, but convenient. 3. There is *honeſty*, and this hath yet a farther reach than conveniency, and thus we are to provide *things honeſt in the ſight of all men*, which may be lawfully aimed at; to be honeſt then, even before men, is commendable, honeſty being no pride, ſee *Rom.* 12. 17. 2 *Cor.* 8 21.

2. As for the *Meaſure*, which is to be kept in the increaſing of our goods, it is hard to determine it, yet ſure folks are not left to gather as much as they may even by lawful means attain to,

having no bound set to their desires, designes, and indeavours, but adding one thing to another, *till they be, as it were, alone in the earth*, which is reproved, *Isa.* 5. 8. *Hab.* 2. 9. This boundlesnesse alace! haunteth and attendeth too many, and hath never satisfaction. *Agur* found there was an excesse in riches to be prayed against as well as povertie, otherwayes he durst not so have prayed: It is with riches as with meat and drink, competencie is good, but excesse surfetteth and loadeth, *Luke* 21. 34. *Heb.* 2. 6. We conceive these generals may be laid down here, 1. What may conduce for the ends aforesaid, and is necessarie, convenient, and honest, that men may aim at, and no further is needful. 2. Riches not being promised, but only what is convenient, and our endeavours being commanded only for things honest; this indeed may be aimed at, but a man should not intend to attain to any thing beyond what he hath a promise or command for: The promise is, *he shall not want any good thing*, Psalm 34. 10. and 84. 11. which is indeed broad enough, and may in some respect be extended even to the command for things honest, whereof we have spoken; *Heb.* 13. 5. 6. where, in the Greek (to guard the hearts of the people of God against covetousnes, and to fortifie against all fears of wanting what is necessare and competent) there is a five-fold negative in the promise, *I will not, not, leave thee, neither, not, not, will I forsake thee*, ϰ, μὴ, ϰδ, ϰ, μὴ---------- 3. A man may aim and endeavour to be as rich as he may warrantably pray to be, but no more; and his prayers are guided partlie by the promises, and by the commands, *Give us this day our dayly bread*-----and partly by the Saints approved examples, as that of *Agurs*, *Give me neither poverty nor riches*, Prov. 30. 7. 8. 4. The measure may be judged of, and tryed by this general, to wit, if the omitting of such a thing hath the just ground of a challenge in it, a man must think it his duty to aim at that, and his sin, if he should not, and it is not his inclination or affection that must guide him here; now men will be challenged in their conscience for not aiming at *competencie*, but not for not seeking to *be rich*; only know there is not, nor can be one rule for the same measure to all persons; in this matter; men having different burthens and charges may seek more or lesse accordingly, and therefore when *Jacob's* Familie increased, *Gen.* 31. he thought it time to provide for them; neither can there be a rule for the same measure, even for the same persons at all times, as is clear, *Jer.* 45. 5. in *Baruch* and *Nehemiah*, *Neh.* 5. 14, 15, 16, 17, 18. men ought not to aim to be as others, but as is needful and competent for their rank, burthen and station.

Neither

Neither 5. muſt we reckon in this matter by a mans ſucceſs: ſome there are who think they are exonered if they uſe but any means for providing for themſelves, and they have a ſort of peace in the endeavour, be it leſſe or more: Others there are, who even by lawful means ſeek, and alſo attain to more than is convenient for them, and think they may do ſo, becauſe they have ſucceſſe: but endeavours would be ſuited and proportioned to the foreſaid ends, with dependance on Gods bleſſing, what ever be the ſucceſs, *Pſal.* 127, 12.

3. It would be qualified by the right means, there would be righteouſneſſe in the way of purchaſing or conqueishing our eſtate: and it ſuppoſeth, 1. That it be by a lawful occupation, which excludeth what is gained by *cards*, *dice*, *wedding*, or *wagering*, &c. 2. By an occupation uſeful to others, as well as profitable to us, gain muſt not only nor chiefly ſway; but, we ſhould aim at that wherein we may be uſeful to Church or Sate in our Generation, then it is lawful to make gain, as the wages of that ſervice. All Trades-men, and men in place, would be as Officers to Church or State, and upon that ground they have a right to make gain. Theſe tradings in Wines, in ſuch quantities at leaſt, that wrong the Countrie, and in other things ſubſervient to vanitie, I know not well what to ſay of them, only I think I may ſay it had been good for Common-wealths, ſome Trades had never been: It is the thing that is condemned. *Rom.* 13. 13. 14. *Epheſ.* 4. 23. 3. We would have a care that neither deceit, lying, or any other unlawful ſhift be uſed in a lawful calling, which may wrong it, *Lev.* 19. 11.

4. As to the *manner*, it would be qualified thus, 1. That it be in obedience to God, ſerving him in ſome meaſure in that Calling or Trade, as well as in Prayer: and acknowledging him in the particulars of our gain: 2. That it be by faith on him, waiting as was juſt now ſaid; for the bleſſing from him, *Pſal.* 127. 1. 3. That it be by a Chriſtian way in every thing, ſubbmitting to him when a croſſe cometh, being without peremptorineſſe or anxietie, being quiet in praying, as *Matth.* 6. but not thoughtful: 4. That it be by tryſting and ordering our care for our eſtate in the world, ſo as it may be moſt conſiſtent with promoving our edification, and we not intangled with the affairs *of this life*, as it is, 2 *Tim.* 2. 4. nor ſo hedged up and ſtraitned with them, as to have no time for other things more neceſſarie: In ſum, our manner would be ſuch as the heart may be kept in a good frame for praying, praiſing, keeping communion with God, and even for dying in the midſt of our endeavours of that kind, *Luke* 21. 34. otherwayes we

may

may be ſurfetted, even in cares, about lawfull things, and ma alſo indiſpoſed for ſpiritual duties, as a man is by gluttony and dru kenneſs.

Let there be therefore moderation in all theſe reſpects, othe wayes, as ſaith the Scripture, *a man that will be rich*, 1. *He loa eth himſelf with a burthen of thick clay*, Hab. 2.6. 2. He putte himſelf amongſt briers and thorns, for *Matth.* 13. 22. riches a compared to theſe: 3. He ſurfetteth himſelf as a drunken m doth, *Luk.* 21.34. 4. He runneth himſelf in a ſnair, and drawet on *many ſorrows*, nay pierceth himſelf through with them, 1 *Tim* 6.10. O! but many ſouls will cry out greatlie one day of this evil o immoderate purſuing after riches: 5. He bringeth *a woe* from Go upon himſelf, *Iſa.* 5.8. 6. He will readily be high-minded an proud, 1 *Tim.* 6.17. 7. He is in eminent hazard to truſt in thele uncertain riches 1 *Tim.* 6. 8. He is in great danger to turn aſid from the truth, and to embrace errour, which is ſtrange, yet mo true, 1 *Tim.* 6.10. 9. He is in great hazard to be an oppreſſou *James* 2.6 & 5.4. 10. Riches immoderatelie ſought after, d the man ſtill evil that poſſeſſeth them, as in *Agurs* prayer, *Hezeki ahs* experience, and 1 *Tim.* 6.10. 11. is evident, where it is ſaid, they fall into many foolish and hurtfull luſts, which drown them i perdition and deſtruction.

The ſecond thing is concerning *Trading* and *Merchandize*, where of we ſhall ſay but little in particular: In general then, 1. Tradin is lawful in it ſelf, as a mean to the ends propoſed, as is ſaid, being alſo well qualified (as was ſpoke to in the former) conform to th qualifications of *end*, *meaſes* or *means* and *manner*. 2. There ma be faults in buying and ſelling both, all men generally loving to bu within the worth, and to ſell dear, as a Heathen once told a Com pany what was in all their minds, 3. A Merchant-man and Trades man beſtowing his *Time*, *Pains*, *Eſtate* in Trading, may take gain as the wages of his Pains, as a *ſervant* may do for his work, a *Teachers*, and *Phyſicians* may do for their pains, becauſe they can not be wanted, and none can go about theſe employments without livelihood, therefore is the *workman worthy of his hire*, but it mu be ſuch a work as is worthy. 4. Yet a mans Rule in Bargaining is not to take whatever he can get? nay not alway as he bought, having, it may be, bought too dear, or theſe Wares not being now in ſuch eſteem, nor as they were when bought by him: nor is the price alwayes to be heightned by him as the Wares grow more ſcarce, if ſo be, they be not dearer to him. But folks would conſider, 1. The worth of the thing in it ſelf, and accor-

ding

ing to the neceſſarie and juſt circumſtances of his Calling and Trade: So that ſuppoſe they were buying it themſelves, they would be content to give as much as they demand, and men ſhould never offer leſſe to others, then they would demand themſelves, though their ordinarie way is much contrarie to this, as we may ſee *Prov.* 20. 14. 2. No ſhifts are to be uſed by the ſeller to overvalue or call his Ware better than it is, or by the buyer to undervalue and deſpiſe it, below what we think it to be, *Lev.* 19. 1. 3. We ſhould never ſimply or onlie mind our own advantage in ſelling and buying without reſpect to the advantage of others, but would ſo ſell and buy as they might be alſo gainers; and thus we ſee that Charitie regulateth us, *Phil.* 2. 4. 4. Neither would the buyer deceitfully hide what may commend the price of Wares, nor the ſeller what may make it leſs; as ſuppoſe one knew ſuch Wares or merchandize would ſhortlie grow cheaper or dearer, and therefore he either ſelleth or buyeth purpoſelie to put the loſs on his neighbour, or at leaſt to make gain to himſelf, without any regard to his neighbours loſs. 5. There would be ingenuity in buying and ſelling, that which ye call *prigging* or *cheaping*, is not good; both buyer and ſeller ſhould put a juſt value upon wares; and hold there; there is much jugling and falſhood and lying when it is otherewayes, ſee *Epheſ.* 4. 25. *Prov.* 20. 14. 6. There ought to be no taking advantage of anothers neceſſitie, ignorance, and ſimplicity. 7. In a word, we would ſell and buy, and do to others as we would have them do to us, and ſo we would keep up no fault we know of the things we ſell, give good meaſure and good money, *&c.* All theſe things come in under treading and merchandizing, and thus one juſt price ſhould be kept, ſo far as may be.

If it were asked here, How we may pitch or ſettle on a juſt price? It is hard to anſwer this queſtion to full conviction and ſatisfaction: yet a man would conſider, 1. What he himſelf, having knowledge of the goods, would give for ſuch and ſuch, *corn*, *cloath*, *beaſts*, or whatever it be, if he hath or had uſe for them, or were to buy them. 2. What men of knowledge do judge ſuch a thing to be worth, and what may be the price of it (if the price be by Authority regulated, it ſetteth it ſelf.) 3. What ſuch a thing doth generallie coſt amongſt thoſe that are judicious and conſcientious. 4. What he would give for the like poſſiblie again, when this is away, allowing fit gain. In ſum, there are three ſorts of prices: The 1. Is *rigid*, when men muſt have what they will for their ware: The 2. is *eaſie*, this is only at ſome times when it is

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called for, but it is not alway necessary, and selling thus, in such cases, is an honest giving, which men are not always at least obliged to. The is *pretium medium*, or the middle or modest price which is betwixt the two, and in no extream; yet when any question is, whether this much or that much is to be taken? It is safe carving on the side that lyeth next to our selves. 5. A man would consider how he would proceed in that bargain, so as he might have peace, if he were just now to die, and what he durst adventure on in that case, let him do the same in all his bargains.

Amongst the many and great uses of Riches, some of them concern our selves, some of them others, and there lyeth no lesse necessity upon us to shew mercy for the supply of others, than to pay our debt, or supply our selves: and to a man in case for it, God hath not left the one indifferent more than the other. For clearing of which, we would consider that God, who is the great owner and absolute proprietor of the Creatures, and who distributed them to men according to his pleasure, hath distributed Riches to some, as it were to Stewards, to be made use of for his houshold, as may be gathered from *Luke* 16. 10, 11. 12. Hence it is not left arbitrarie to men to give alms, or not, as they think meet, but it lyeth on them as an absolute duty: Hence also we may see what a sin it is to be altogether neglective of it, or deficient in it: 1. It is a stealing and theft, as is implyed, *Ephes.* 4. 28. 2. It is perfidiousness and unfaithfulness in a trust committed to us, *Luke* 16. 9. *&c.* 3. It is cruelty and murther, and hating of our brother, 1 *John* 3. v. 15. and 17. compared: and indeed if it be intolerable in a mans Steward intrusted with that which the Family should be provided with, to apply to his own use what should entertain them, or to spend it on himself, it being both stealth, unfaithfulnesse, and cruelty: so is it no less intolerable in this case, see *Prov.* 11. 24. 25. This giving of *alms* rightly qualified, is highly accounted of in Scripture, and assigned as the mark of a righteous man, *Psal.* 119. 9. noticed and commended in a special manner at the day of Judgement, *Matthew* 25. 30. &c. commanded as a duty, *Deut.* 15. 7. 11. 14. 21. and 26. 11. &c. and much press'd and insisted on, 2 *Cor.* 8. 9. and scarcely will we find in all the Scripture one particular duty aboue which two whole Chapters together are spent, but this, which holdeth out the great complacency the Lord hath in the single and suitable practice of it, it being there deservedly set down and insisted upon as a sure evidence of the reality of our professed subjection to the Gospel.

Let us see then, 1. Wherein it consisteth: 2. Who is the object of

ſie 3. Who is to give. 4. How for manner and meaſure is it to be given? 1. *Alms*, is not every giving, for that may be of debt, or it may be to a rich man, or one that hath no need, out of pride, or for the fashion: But, 1. There is a needy object from which we can expect nothing again, to this we are to give *Alms*. 2. There is doing it upon the account of the Command, as thereby honouring our maker, and teſtifying our love to Chriſt, which is to do it to a Diſciple, *in the Name of a Diſciple*, *Matth.* 10. 41. 42. it taketh in all ſupply, as meat, drink, viſiting them, vindicating them, comforting them, by lending, giving, forgiving of any thing that is owing, &c. 2. The object, *neighbour*, is large, but it is the needy one only that is to be looked to, *Epheſ.* 4. 28 and *Deut.* 15. 11. And the poor ones, who may be conſidered, 1. As to the degree of their need three wayes, 1. Need that is *common* and ſuch as folk may bear with it; 2. That is *pinching*, when they ſend with difficultie. 3. That is *extream*, when they cannot ſubſiſt: In the firſt caſe, men are to do out of *their abundance*, 2 *Cor.* 8. 14. and need not ſtraiten themſelves for the ſupply of ſuch poor. In the ſecond they ought to ſtraiten themſelves, that they may be in caſe to ſupply others, as when they have *two coats*, give one, *Luke* 3. 11. In the third, they would ſtraiten themſelves, though it were to ſell all, and divide it, which the Apoſtle calleth, 2 *Cor.* 8. 3. *a doing beyond power*, which is not always called for.

2. Conſider them either as able to worke, and by idleneſs occaſioning their own need, as many beggars and loiterers, though of better rank, do: theſe are not objects of Charity, 2 *Theſſ.* 3. 11. it is their own fault they want: Or, 2. as having able and rich friends, ſuch as Parents, Children, Kinſfolk, &c. The Church, and proportionally, particular perſons, ought not to be burthened with theſe, 1 *Tim.* 5. 16. or 3. As wanting all comforts, and as weak, *Lev.* 25. 47. the Apoſtle calleth them *deſolate*, 1 *Tim.* 5. 10. ..... Theſe are proper objects of Charitie and Alms.

3. Conſider them either, 1. As of kin and related to us, and nature teacheth us to begin here firſt, and to ſupply the neceſſitie of theſe: or 2. As gracious: or 3. As our fleſh, and as men, here we ſhould do good to all, though eſpeciallie to the *houſhold of faith*, *Gal.* 6. 10. proportioning notwithſtanding our charitie according to our tyes: for a man may give a natural and unregenerate child more than a regenerate neighbour, yet he is to ſupply both if he be able.

3. But who ſhould give? *Anſw.* All having a competencie of their own, and power of it: thoſe who have nothing, are not called to

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it, neither also children and wives, they being in some respect in power or capacity to distribute, except so far as the allowance their station goeth; for the relation of Wife, Son, &c. giveth so latitude in some things, wherein it is supposed that the Husband Father cannot be averse: But particularlie we say, 1. Rich so are obliged to give, even although they be wicked, for *unfait Stewards* are obliged to distribute, even a *Nabal* as well as oth and they may in some cases, when uncivillie refusing, be put to 2. Folks that have little are obliged to give, though it should the less, as the poor *widow* gave her *two mites*, *Luk.* 21. 2. & and so Christ speaketh of *giving a cup of cold water*, *Matth.* 10. 3. Folks that may and can worke, should worke, for this very that they may have to give, and that although they themselves be other wayes entertained but by their work, *Ephes.* 4. 28. O! how tle conscience is made of this? how few worke, or worke some harder for this end?

4. Consider how, as to the *Manner* and *measure*, Charity of Alms is to be distributed: It would be 1. *Liberally*. 2. *Chearfully* it is dragged from some, as if it were a crosse and burthen to the 3. *Seasonably*, so that when there is need, there would not be much as a nights delay, *Prov.* 3. 28. 4. *Prudently* and *tenderly*, so not to shame the poor, and to make them scarr at it. Thus *Boa* commanded to let fall some handfuls to *Ruth*, that she might gath the more; 5. *Judiciously*, according to need, and where there is mo need. 6. *Humbly* and *Denyedly*, not letting the *right hand know* wh *the left doth*, *Mat* 6. 3. and not being puffup so as to slight & conte those we give our Alms to.

For general rules to direct in this matter, I propose these: 1. Lay by such a *quota* of your estate or gain, and let that be dedicated the use of Charitie, that ye may have it to bring forth when parti cular occasions shall offer; men would not alwayes stay till it b sought but would have, as it were a *poors box* or a box for the poor b them; so the Lords appointing a certain Tythe under the Law for *widows, fatherless*, &c. *Deut.* 14. 22. &c. and *Deut.* 16. 12 with *Numb.* 18. 21. insinuateth that there should be a proportion o our estate laid aside for charitable uses: and that direction of th Apostles, 1 *Cor.* 16. 1. for everie man *lay by him*, &c. do confirm this, the doing of this would help a man to discern the proportion best of what he is able to spare, to be thus em ployed, which he cannot do in particular occasions, because he knoweth them not: but in the general he may proportion what he may spare to all in common, and thereafter subdi-

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wide wisely upon considerations, and after-emergents; yet so, as when necessity is extream, he go beyond that which is his ordinarie allowance; this also would prevent all temptations having any tendencie to the disswading of us from any thing for that use, if somewhat were set apart for it, and it would also ease the mind and conscience of such who were tender, if in some particulars they failed, to be clear that they did not hold it in for their own advantage, but that they were forth-coming according to their ability.

2. This would be done monthlie or weeklie, as the Apostle hath it, 1 *Cor.* 16. 1. because it is reasonable that every week or moneth should have somewhat allotted for that use, and it will be spared with lesse grudge then when it cometh to somewhat considerable, being put together.

3. Folks would not delay giving till the needy person seek; they are often the greater objects of charitie who seek not; povertie is no reproach, but vagabond begging, and sloathful idlenesse, when men are able to work, hath ever been so, and should not be tollerated amongst Christians; but these who are right objects of Charity should be provided for, and as it is in *Neh.* 8. 10. *portions should be sent to them:*

4. Hence there should be some wise mutual way of inquiring into folks necessities, and the fairest way taken of conveying our Charity to them, such as may be least burthensome to their ingenuity, as *Boaz* did with *Ruth*, in private commanding his Servants to let fall some handfuls; this some may do, who may have more access to, and dexteritie in, doing things of that nature, than others; therefore friendlie associations for this end, that some might give, and others distribute, would be suitable.

If it should be here more particularlie inquired, What may be the *quota* of this that is to be bestowed? which must be understood of ordinarie cases (for extraordinarie cannot be stinted.) It is hard to fix particular rules, because it must varie, 1. According to the Givers Estate, 2. According to th ir need who receive, 3. According to the several burthens of the Givers, who are to extend their Charity lesse or more accordinglie: for it may be that they have their own poor children or friends, whom they must furnish, and so cannot give so much as others, who are free of the like burth:ns. Look therefore to these general Rules; 1. That Charitie be liberal and in bountie, not in Covetousnesse; too little is a fault, and too much also may be one, though not so great as the other; see 2 *Cor.* 8. 12. 2. Let it be by Christian prudence, in a conscientious deliberation determined, as 2 *Corinth.* 9. 7. *as every*

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man purposeth in his heart, &c. If a man will put it to a conscie-
ous deliberation, he doth well, and it will not want fruits; I thi
many could not judge their way to be conscientiously charita
communicative, if they would thus simplie and unbyassed
put it to the tryal. 3. Folks would judge it by *an equality*, as i
2 *Cor.* 8. 13. 14. for one man cannot fullie supply all. Now it
somewhat proportionable, if a man, considering the state of po
ones and other occasions, can discern so much to be useful and nec
full to them, and that his part of that would come to this much, a
accordingly to give (even as all gave their proportion of tythes un-
der the Law) whatever others did, onlie this sayeth that ma
would even go beyond their power sometimes, when others fai
4. Folks would set aside the half of their needless superfluity, th
they may be able to give out of their abundance, that is, whe
mens families are competentlie provided of meat, cloathing, an
estate, if there be still more, let there be as much laid aside to
this use: For, 1. This cannot burthen them; 2. Lesse ca
not be admitted of before God, than to bestow as much on th
necessities of others, as on our own superfluities; 3. This woul
amount to much, if so much were bestowed on Charitie as we be
stow on the superfluities of meat, wine, building of houses, hou
hold-plenishing, vain apparel, laces, and other dressings of th
sort. 5. The Lord in the Law stinted the people to a *tenth*, o
thereby; for *Numb.* 18. 21. there was one *tenth* to the Levites a
lone, who were to give the *tenth* of that to the Priests, this migh
be eaten any where.

Again, *Deut.* 14. 22. & *Deut.* 26. there was a second *tenth* to be
eaten for two years before the Lord, by the man and his houshold,
as well as by the Levit, fatherless and widow, &c. but every thir
year was for them onlie. Now (not to be peremptorie) by thi
proportion it would seem that the Lord calleth for a considerable
part, near or about, the tenth of our free rent or gain, which h
would have us to employ thus, and this would be found no gre
burthen, and it might be waited with Gods blessing upon what re
maineth.

It is then, you see, no little part of wisdom to walk rightlie i
the things of the world, yet as *holiness* is no friend to *covetousnes*
so neither is it to *prodigality*, there is a midst betwixt these two
which is called *frugality*, this is well consistent with *piety*, for
neither carkinglie gathereth, nor careleslie neglecteth, nor pro
digallie wasteth or casteth away, but is a sparing and spending
gaining and giving out according to right reason. But for the fur

ther explication of it, I shall put you in mind of these following Scriptures, which have so many properties, qualifications, evidences, or commendations of frugalitie. 1. It provideth *for the honest before God and men*, 2 Cor. 8. 21. *Rom.* 12. 17. 2. It maketh a man look to his *herds and flocks*, and in a gainful sinless calling is diligent, *Prov.* 27. 23. and not *sloathful in busines*, *Rom.* 12. 11. 3. It is not vain and lordlie, so a frugal woman is described, *Prov.* 31. 10. &c. by being honest in her carriage, honest in her familie, providing for her husband, children, and servants, cloathes, fare, &c. yet not vain, she maketh her own cloath, and her familie is provided for, in an honest thrifty way, without great coast. 4. It is provident, though not covetous, like the *Ant laying up in Summer*, Prov. 6. 6. *And the vertuous woman seeth And considereth a field, and purchaseth it*, Pro. 31. 16. 5. It is taken up about things necessarie, not superfluous, *John* 13. 29. the Disciples thought *Judas* had been sent out to *buy what was necessary*, not what was superfluous. 6. It putteth nothing to unthriftie uses, nor suffereth any thing needlesse to perish, according to that word of our Lord, *John* 6. 12. *Take up the fragments that remain, that nothing be lost.* 7. It moderateth its gifts, that they be neither of covetousnesse nor prodigalitie, but as it is *Psal.* 112. *The good man guideth his affairs with discretion.* 8. The frugal man his conquest is in that which hurteth not others, and rather by his own industry than others simplicitie; It lyeth rather in his diligence and dexteritie, than in his slight and cunning, in dutie to satisfie conscience, and not in sin to raise a challenge. It is in a word, a following of riches with Gods blessing, seeking them both together, it being, *The blessing of the Lord which only maketh rich*, Prov. 10. 21. *and he addeth no sorrow therewith*; All other riches without this, have sorrows multiplied on them, 1 *Tim.* 6. 10. the good man, and true frugal, *seeketh first the kingdom of Heaven*, Matth. 6. 33. and *the one thing necessary*, and alloweth not himself to be cumbered about *many things* as *Martha* was, *Luke* 10. 41. He chooseth the right time and season, and is not inordinatelie bent upon gathering, he knoweth *there is a time to scatter*, as well as *to gather*, as it is *Eccles.* 3. 6. He knoweth when to be liberal, and carrieth Charity along with him, and wrongeth it not.

Before we passe this Command, we may consider the punishment of the breach of it, and that in a threefold consideration; 1. Before God (or in *foro poli*) and so there is no question but it secludeth from the Kingdom of Heaven, the *covetous* and others are, 1 *Cor.* 6. 10. particularlie debarred, yea,

it is a sin which the Lord abhorreth, *Psal.* 10. 3. 2. Consider it in *foro ecclesiastico*, as to Church-discipline, and it seemeth by sundry places of Scripture, that the *covetous* have been thus taken notice of, as 1 *Cor.* 5. 10. 11. &c. where the *covetous* are reckoned as contradistinct from *extortioners*, in which place we conceive that the Apostle doth mean a man, that in the main of his way hunteth after the world, although he be not chargeable with direct theft or oppression, this he calleth, *Phil.* 3. 19. *minding of earthly things*: and *Col.* 3. 1. 2. *setting the affections on those things which are on the earth*: which certainly may be much discovered by the strain of a mans carriage, his devotedness, and addictedness to the word, the little time he doth bestow upon Gods service, his little usefulness to others, as *Nabal* was to *David*, his sordid niggardliness, that he can neither give to others, nor use himself what he possesseth, as it is *Eccles.* 6. 1. his being defective in other duties from that ground, his being in his way of living miserable, much within his estate and station, his taking advantage of every thing that may bring him gain, as of a trick of Law (and such like) even when it is rigid as to anothers hurt; or like the man that is cruel against others, taking them by the throat, saying, *Pay me all that thou owest*; distraining and distressing for little things, when he himself is not straitned, unmercifully treating others, when they are not able to stand out against him, as *Laban* did, in changing *Jacob's wages ten times*, *Gen.* 31. 41. and many such characters are there, whereby the covetous may be tryed and discovered, as especially when they come to justifie and defend, and continue in these forementioned unseemly wayes of getting gain, and much more when unlawful shifts are used to gain by; It is like that in such cases covetous persons have been ecclesiastically reprehended, or at least, there hath been a *brotherly withdrawing from them* to put a *note* on them, as was put on *drunkards*, *extortioners*, &c. as also 2 *Thess.* 3. 14. the Apostle commandeth these persons, who were guilty of the opposit sin of *Idleness*, to be marked with a *note* of shame.

And although it be hard to make out covetousness in particulars, where there is no sin in the matter; yet generally where there is a person that excessively is so, there will be both a common account of him to be such in his dealing, by those who can discern, and many complaints of all almost, against him, and a hard disesteem of him: From the grounds that have been touched on, it is somewhat evident that such who generally are called, *neer*, *hard*, *rigid* men, though they be not properly unhonest, are guilty of this sin of covetousness, and consequently of the

breach

breach of this Command: But however, when covetousnes cometh to be scandalous, so as it may be made out, it falleth within the compass of the object of Church-discipline: and certainly seeing covetousnes even when there is no direct theft or oppression, is often so scandalous and offensive; it would seem there must have been in the Apostles time some way to make it out, and that then upon such certain evidence of the scandal, brethren have spoken one to another about it in which admonition if they did not acquiess, it proceeded further, and at last private Christians were to shun the familiar company of such for their shame, who thus walked disorderlie, by pursuing and gathering riches too eagerlie, as well as of others, who fell into the contrary sin of *Negligence* and *Idleness*, 2 Thes. 3. 14.

As to the 3. Consideration of the punishment of theft, what it may be in the *Civil-Courts of men*, or by the Magistrate, we will not insist here without our Sphear and Line: But to speak here a little to the punishment of direct and plain theft, which is that commonlie noticed and punished among men; certainlie, *Blasphemy*, *Adultery*, and such other sins are in themselves at least no lesse, if not more capital than this: And those who have observed the Laws and Customs of Nations assert, That in no place generallie theft was punished with death, till *Draco*, that bloodie Prince (whose Laws were written in Blood) did it; certainlie the Politick or Judicial Laws of *Moses* were for tenderness, as conscientious, for equitie, as just, and for wisdom, as profitable, Laws to the Common-Wealth, as ever any since were, or could be, being immediatelie Divine; yet find we not death ordained by them to be inflicted upon it; but restitution to be made double, fourfold, or fivefold, acco ding as the thing was, in worth, and as the Neighbour was prejudged by the taking it away, *Exod.* 22. 1, 2. It is true, if the man had nothing, then was he to be sold for his theft, to make up his Neighbours, *Exod.* 22. 3. And if in the night one had been smitten digging through a house, it was not to be accounted murther: If I say, it was in the night, or before Sun-rising, because that by these circumstances it became a violation of mens common securitie, and the design of such an atrocious attempt might be presumed to be against the life or persons of men: And upon this ground, such Robbers as break the publick peace, that men through fear of them cannot travel, go about their affairs, or live at home; or whose robbery doth carrie direct hazard to mens lives with it, these upon that account are worthie of death; but not so much sinning against this Command as against the sixth, the reason is, because there is no proportion betwixt

a mans wronging another in his goods, and the losing of his life and in justice, where circumstances do not highlie agredge the crime and bring it under some other consideration, there should be proportionableness, betwixt the crime or hurt done, and the punishment and retribution thereof, as *eye for eye, hand for hand*, otherwayes it were better and more safe to thrust out a mans eye, than to steal his horse or sheep. Hence it is that there was no restitution in the Law to be made for what marr'd life, but the person thus offending was to be punished *lege talionis*, but in other things it was not so.

It now remaineth that we should speak somewhat of *Usury*, concerning which, as there are many words spent in dispute, so no question there are many sins in practice; By custom the name of *Usury* is become odious, and may be taken for *unlawful gain, gotten by the meer loan of money*, and in that case the Scripture being so clear, there is no place left for questioning of its sinfulnesse.

If we abstract from the word, and consider the thing in it self, viz. If it be lawfull for the meer loan of money to compact for some advantage, it will be another question: And here indeed, in respect of mens corruptions, who can keep no bounds, there is great hazard of miscarrying; yet we conceive, in answer to it, there are two extreams to be shunned, so that we can neither say that simplie it is lawful in all cases, nor simplie unlawful: Not simply lawful, because there is some such sin committed, directly condemned in the Law, *Exod.* 22. 25. *Deut.* 23. 19. Nor simply unlawful, so as in no case it is to be allowed; for suppose one that is unable to labour, have onlie some money, and no land or other visible estate; or suppose men to have Orphan-childrens means committed to them: may not that person, or the tutors of these children lend the money to such as are in capacity to make gain by it, and receive some proportionable advantage for the loan of it? we conceive no ground can altogether condemn it as contrary either to the rules of equity or charity.

It is not contrary to the rules of *equity*, that when one is so much benefited by the estate of another, that the person whose the estate is, should proportionablie share of that benefit, which without him and his money, the other had not reaped: Nor is it contrary to the rules of *charity*, for although Charity command us to lend to our neighbours *necessity*, yet not for *his gain* and the inriching of him: and it would seem strange that a man having nothing but money, should be obliged to lend it freely to rich men, who making conqueish thereby, should reap the benefite, and yet he get no thing. The [illegible] of equitie, *That we should do to others*,

would have them do to us, will not infer, but that if a man, by poſſeſſing another mans money, did either make conqueish of ſo much rent by it, or did retain ſo much, which otherways he could not do, he is obliged to make the lender proportionable sharer with him of the gain; for it is hard to ſay, that a man might buy ſuch a piece of land with my money from another, and in buying of it get ſo much, and yet by letting him keep both my money and the gain, be warranted to aſk nothing at all. Sure, were I the bona fide buyer, I ſhould think otherwayes, and judge it equitable that the lender ſhould be a partaker of the profits ariſing, in ſome reſpect, from his own money.

If we will conſider this of *Uſury* a little further, we will find, 1. That all the Commands ſtrike againſt the injury of exacting it from an object of mercy, ſuch as the *poor brother*, or even a *poor ſtranger*; for in this caſe our money is to be lent freely, and ſometimes we are obliged to give it freelie, and neither to look for ſtock nor annual, as we may ſee, *Luke* 6. 34. 35. *&c.* Moreover, as the Command is not to exact *Uſury from the poor brother*, ſo it commandeth alſo, *not to exact juſt debts*, *Deut.* 15. 1. 2. 3. from him when he is poor; yet none I ſuppoſe, will argue from that, that no man might aſk his own, even the principal ſum from others, who are able to pay it.

2. The Lord allowed gain of lent money to be taken from *ſtrangers*, *Deut.* 23. 20. and yet it cannot be ſaid that he did allow them any thing towards ſtrangers, which is in it ſelf contrarie to the Moral Law or Light of Nature, or which is ſinful in it ſelf. It is true, as to *poor ſtrangers*, God made one Law for his people and for them, *Lev* 25. 35. 36. and further he injoyned that the ſtranger ſhould not be oppreſſed amongſt them almoſt every where, and therefore this other allowing the taking of *Uſury* from ſtrangers, if rich, is the more binding.

3. But to ſpeak to this point a little more diſtinctlie, I ſuppoſe that ſo nothing commanded in it may be found peculiar to the Eſtate and Common-wealth of *Iſrael*, and there ore referrable to that part of the Divine Law, which is commonlie called Iudicial, and in its direct authority only intended by the Lord for that people, and ſomething common to all men, as flowing from the principles of equitie and charitie, held forth in the eighth Command; that which I conceive to be common, is the rule given for lending to the poor, which therefore we ſee is made binding by the Law of God, both toward an Iſraelite and a Stranger, and doth certainlie import that we ſhould lend to ſuch freely, without regard to our own profit, and only for their ſupply and relief in charitie,

permitting a free use of our money, and as for the security of our repayment, minding it with that fair temper of equitie and moderation, which we our selves would expect if necessitated to borrow: Besides, the rule should also influence our continuing and manner of exacting the debt, that all be done without rigour, and with that goodnesse; that even the losse of the principal, if so should fall out, should be no grudge or disappointment. But the thing which I take to be peculiar to that people, is, that *I* think the trade of lending, or lending for profit, was absolutelie to them prohibited among themselves, which is clear from *Deut.* 23. 19. and the distinction there made betwixt an Israelite, from whom usury might not be taken, and a *Stranger* from whom profite is permitted. And the Reasons of this Command might not onlie be the better prevention of rigorous loaning and exacting, the stirring up of all to honest and diligent labour (from which the hope of borrowing, as well as the profit of lending doth often keep back) and other such considerations too much neglected in all States and Polities, but also it might flow from other things particular in their condition, such as the equal distribution of their Land, secured in perpetuity by the recourse of their Jubilees, and it may be that the riches and conveniencie of its situation for forreign traffique, with something peculiar in the rigid and covetous temper of that people, might also have occasioned this precept; certain it is, that this prohibition of the trade of loaning, and that *Statute* of the Seventh year of Release, have a manifest consonancy. But as to us, and all other people, to whom the Lord hath not so commanded, and who are clearly under another polity, and in many other different circumstances, I do not see why this loaning for profit in a righteous and equitable manner, should be accounted prohibit, and because that loaning of money for profit, and taking of profit for money in other forms of barganing, are of their own nature very like, and by use much confounded: We shall speak to both, what may be pertinent and edifying, without observing any more curious than useful distinctions, and it is known that the *Schoolmen* from *equity* grant, that in some cases a man may make gain by lending his money; As 1. When it is *lucrum cessans* to him, that is, when by such a loan he prejudgeth himself of some benefit he might make by it; 2. When there is *damnum emergens*, or any losse accresseth to him by it; Or 3. When his money proveth so much more useful at such a time to such a person, but it is to be estimate according to its present circumstances case; 4. They suppose one to advance the money before he actually

receive the thing which he hath bought or purchased, & in that case they allow that the seller, in respect of his retention of the fruits, get a smaller price, and lesse advantage; or suppose the seller to lye out of his money so long after delivery of the thing sold, and they allow him to take the more; and what is that, but taking so much for want of their money? Again, some of them dispute, that though money in it self be not apt to increase (which is their great argument) yet considered as the instrument of trade and mean of negotiation, it is as apt to increase more money, as corn sown is to grow to a greater increase.

4. It is not for naught that our Lord useth the parable of the *talents*, wherein certainlie he intendeth no unlawful way of trading, but that which was commendable in its proper circumstances.

5. In matter of communicating and charitie, the Apostle requireth an *equality*, 2 Cor. 8. 13. 14. and that one should not be burthened and another free: Now suppose one of a lesser estate to have only money, shall he be obliged to the punishing and burthening of himself to lend more, and that freelie (upon the account of charitie, for there is no other mean here) then a man of a greater estate is, because he hath it not in money, where is the equalitie.

6. Right reason agreeable to Scripture will clear this; suppose one gives another so much land for so much money, and the buyer desires to retain a part of the money, shall the seller be incapacitated to receive now any thing desse of his estate when in money, than formerlie when it was in land? Is it not still his estate and of the same value? and therefore may it not yield that same equivalent by moderate usurie or interest?

7. If it were absolutelie denyed, then these absurdities would follow, 1. That some estates would be unless to their masters or owners, and others not: 2 That some, for instance, *Ministers*, *Orphans*, and persons unable for trade, should be incapacitated to make any use of their estates, or any provision for their families meerlie on this account, because either they are in such stations, or have their estates in such a condition: 3. Then should one get no payment of money, no not the principal, suppose the person owing could not repay the principal without selling some part of his estate, (seeing we ought not to seek in the *principal debt* more than its *increase* to his hurt) because then (according to their principles) we continued not to lend freelie. Then we ought not to turn our estate from money to land, because in doing so, we disinable our selves to lend freelie. Then also there needed not, nay there ought not to be any selling of land or buying amongst Neighbours (as in some respect it was not amongst Jews, but to the year of

Jubilee) becauſe 1. If men get more freely, they might ſtill, and no doubt would ſtill keep their eſtates, and not pay their debts. 2. If men could not take any increaſe for money it ſelf, then could not a man buy another mans poſſeſſion, which can yield him afterwards that ſame principal ſum, and alſo yearly ſo much more, for this doth infer an increaſe alſo: And beſide, if this did hold true, then what rule were to be kept in lending: If it be ſaid *charity*, that is granted, but ſo long as a mans eſtate is better than mine, can any ſay I am in charity obliged to give him, or lend him, and get nothing again? If any ſay *equity* ſhould be the rule; none will ſay it is equitie the borrower ſhould poſſeſſe his own eſtate, and mine alſo, and give nothing to me, when by my loan, benefit accreſſeth to him: And if one may give money for land, and then exact rent, why may not one give that ſame money to another, and ſuffer him to poſſeſſe the land bought with it, and expect ſo much rent from him? When he accounteth the having of the money at ſuch a rate of increaſe and benefit, the land, poſſiblie in his account, being beyond the rent or the worth of that money: And if there could not be any intereſt taken, men ſhould never, nor could never expect borrowing or lending for furthering their profit, but for meer neceſſitie, and by that means the great benefit of humane trading would be interrupted.

Add that men are called to equitie and charitie, not ſo much according to the quality of their eſtates, as to the quantitie or value, that there may be an equalitie. And if a man that hath money be obliged to lend freelie, is not a man that hath land obliged to ſell it, that he alſo may be in a capacitie to do it? Certainlie when neceſſity ſo requireth, he is obliged to give, although he ſhould ſell his land for that end. And conſidering that money is ſo uſeful (for it *anſwereth all things*, as *Solomon* ſaith, *Eccleſ.* 10. 19.) and that in reaſon it cannot be ſuppoſed that a thriftie and frugal man will have a ſum any conſiderable time, but either by trading or buying land, or otherwayes, he ſhall benefite himſelf by it; there is no ſuch reaſon to cry out on the iniquitie of this ſimplie conſidered, yea, conſidering that ſome have money, others have acceſs to improve it, which they have not by dexteritie, health, occupation, &c. yet wanting money, the exerciſe of all theſe is impeded; it would ſeem that if the money of the one make the skill of another profitable to him, that then the dexteritie of that man ſhould make the others money profitable to both, according to the due proportion; ſo that as the one could not uſe the others labour without him, ſo neither the other his money, that ſo there might be equalitie.

It

It is questioned mainly, if one may covenant or contract so much liquidar increase of his lent money? (seeing some will say if one will bide the hazard of anothers trade there is no question) and how much this may be?

Answ. That there may be such a contracting and covenanting cannot be questioned, more than it can be in selling land or houses (though the money lent may possiblie be trusted to the borrower, without any antecedent, contract, or covenant, and the increase thereafter proportioned to the gain of the borrower) it is true that this would be moderated, and within the gain that otherwise with hazard might be expected, because the lender is free of hazard, and we conceive the *How much* may by these rules be tryed.

1. A man may covenant for as much as by a free bargain his money would otherwise yield him; as suppose one by bestowing that sum on land, would with as much certaintie as can be in such matters, obtain so much land-rent, why may he not let his money for that, seeing it can be no filthie or dishonest gain; that being properly *Usury*, that by lending gaineth inordinatelie; or more than lawfullie, otherwise it might or would, and that to anothers prejudice.

2. If the partie borrower hath certain gain by it, for instance, if he do purchase so much more rent, or if he be inabled to retain so much unsold, which without that money he could not do, he looseth nothing.

3. When a man may without extraordinarie sagacitie or pains by trading, compass and make more gain than the proportion he payeth for the loan amounteth to, so that to make it certain he hath the hazard of so much more: Thus the taking of five or six in the hundred *per annum* hath never been accounted *Usury*, because any thrifty and frugal man may increase it to more in a years space. As *Exod.* 21. 19. there is a compensation to be given for time, which certainly must be so much as may be thought the losse of that time hath prejudged the other of, or what in reason it might be thought he would have advantaged himself if he had had that time: the one goeth upon the ground of *lucrum cessans* (which Schoolmen grant) the other of *damnum emergens*.

But certainly the fault is much oftener and more ordinarily in the other extremity in taking *too much*, as the frequent reproofs of the Prophets, and the little conscience that is every way made of it, make evident; We would therefore take the pleaded for allowance, with these Caveats, 1. That the gain never be beyond the allowed increase by the Law, we may, and sometimes should be below, or within it, but never above

or

or without it. Yea, 2. The Rules of Charity and Equity are not to be broken as they are, when either the poor are not lent unto for the supply of their necessity, or only on the same tearms with the rich, this is against the Law, *Exod.* 22. *Deut.* 15. and what the Lord saith, *Luke* 6. 34. 35. commanding to lend without expectation of any thing, when the borrowers case calleth for it. 3. No increase would be exacted from these that neither gain by increasing or retaining their own portion, but when what is gained is employed for their necessary sustentation; or when without their desire, and not by negligence, they are put to straits, or cannot command their own, or their own is but little, and will not bear their giving of increase, and sustain themselves too, in this case it is *their life and bread*, nothing is to be exacted, as it is, *Deut.* 23. 4. Folks would not so empty their hands by lending to rich folks all (if they may spare any) as to be incapacitated to lend freelie to the poor, for so men may frustrate the great end of this Command, and sin against the Rules of Charity. 5. There is unlawful *Usury*, and to be guarded against, when men consider not what use the borrower maketh of money, how he debaucheth and spendeth it, if so be their increase be sure, or consider not if by emergent providence the borrower, without his own fault, lost much; for equity saith that consideration ought to be here, and we should not be swayed only by our own gain. 6. Folks would not make a trade of this ordinarilie (which is but for necessitie) either to inrich themselves, or to keep themselves idle, and to prejudge lawful Callings; it would be either when anothers necessity calleth for it, or our inability otherwayes to trade, warraneth it, as if it be by weakness, or under-age, and the like, as is that of Orphans, Widows, Ministers, and others, who by their stations are kept up from other tradings, and yet allowed to provide for their Families; who may other wayes do, may not, cannot so plead for exception. 7. Folks would be swayed to lend or not lend, not according to their own security only, but also according to the borrowers necessity, and their own duty, as the Lords Word, *Luke* 6. 35. plainly holds forth.

THE

THE NINTH COMMANDMENT.

EXOD. 20. Ver. 16.

Thou shalt not bear false witnesse against thy neighbour.

THE LORD having in the foregoing Commands directed us how to walk with others in reference to their *honour*, *life*, *chastity*, and *estate*: Now because men and humane Societies are greatlie concerned in the observing of truth and ingenuitie, he cometh in this Command to direct us how to be tender of this, that by us our neighbour be not wronged in that respect, but that on the contrarie all means may be used to preserve truth for his good, to prevent what may load his name, and to remove what lyeth on it. The scope of it is the preservation of verity and ingenuity amongst men, *Coloss.* 3. 9. *Lye not one to another. Ephes.* 4. 25. *Speak every man the truth, &c.* and v. 15. *Speak the truth in love;* because if otherwise spoken it is contrarie to the scope of this Command, which is the preservation of our neighbours name from a principle of love: The sin forbidden here is expressed *by false witnesse bearing*, which is especially before Judges, because that is the most palpable grosse way of venting an untruth, under which (as in other Commands) all the lesser are forbidden.

Although there be many sorts of sins in words, whereby we wrong others, yet we think they are not all to be reduced to this Command, for injurious and angry words belong to the sixth Command, and filthie words to the seventh; but we take in here such words as are contrarie to truth, and fall especiallie under *lying* or wronging of our neighbours name: Now truth being an equalitie or conformitie of mens words to the thing they speak, as it is indeed, and in it self: And lying being opposite thereto; we may consider it two wayes, 1. In reference to a mans mind, that is, that he speak as he thinketh in his heart, as it is *Psal.* 15. 2. this is the first rule whereby lying is discerned, if our speech be not answerable to the inward conception which it pretendeth to express, and this is that which they call *formale mendacium*, or a formal lye, which is an expressing of a thing otherwayes than we think it to be, with a purpose to deceive. Then 2. there must be a conformity in this conception to the thing it self, and so men must be careful to have their thoughts of things suitable to the things

there-

themselves, that they may the more safely express them; and thus when there is a disconformity between mens words and the thing they seem to express, it is that which they call *materiale mendacium*, or a materiall lye, and a breach of this Command that requireth truth in mens words, both as to matter and manner.

That we may sum up this Command (who is broad) into some few particulars, we may consider it first, as it is broken, 1. in the heart, 2. in the gesture, 3. in write, 4. in word.

First, in heart a man may fail, 1. By suspecting others injustly, this is called *evil surmizing*, 1 *Tim.* 6. 4. or, as it is in the original, *evil suspicion*; which is when men are suspected of some evil without ground, as *Potifar* suspected *Joseph*, or it is jealousie, when this suspition is mixed with fear of prejudice to some interest we love, so *Herod* was jealous when Christ was born, and the neighbouring Kings when *Jerusalem* was a building: There is, I grant a right suspition, such as *Solomon* had of *Adonijah*, and wherein *Gedaliah* failed, in not crediting *Johannans* information anent *Ishmaels* conspiracy against his life. 2. By rash judging and unjust concluding concerning a mans *state*, as *Jobs* friends did; or his *actions*, as *Eli* did of *Hannah*, saying *That she was drunk*, because of the moving of her lips; or his *end*, as the *Corinthians* did of *Paul* when he took wages, they said it was *coveteousness*, and when he took not, they said it was *want of love*, see *Rom.* 14. 4. and 2 *Cor.* 12. 4. &c. 3. By *hasty judging*, too soon passing sentence in our mind from some seeming evidence of that which is only in the heart, and not in the outward practice, this is but to judge before the time, and hastily, *Matthew* 7. 1. 4. There is *light judging*, laying the weight of conclusions upon arguments or midses that will not bear it, as *Jobs* friends did, and as the *Barbarians* suspected *Paul*, when they saw the Viper on his hand, to be *a murtherer*, *Acts* 25. 4. Thus the king *Ahasuerus* trusted *Hamans* calumny of the *Jews* too soon. 5. The breach of this Command in the heart may be when suspicion of our neighbours failing is kept up, and means not used to be satisfied about it, contrary to that, *Matth.* 18 15. *If thy brother offend thee*, &c. and when we seek not to be satisfied, but rest on presumptions, when they seem probable.

Secondly, In *gesture* this Command may be broken, by nodding, winking, or such like (and even sometimes by silence) when these import in our accustomed way some tacite sinistrous insinuation, especially when either they are purposed for that end, or when others are known to mistake becaus of them. and we suffer them to continue under this mistake.

Third-

Thirdly, by *writing* this Command may be broken, as *Ezra* 5.6. *Neh.* 6.5. where calumniating Libels are written, and sent by their enemies against the *Jews* and *Nehemiah*, in which respect many fail in these dayes.

Fourthly, but *words* are most properly the seat wherein this sin is subjected, whether they be only or meerly words, or also put in writing, because in these our conformity or disconformity to truth doth most appear.

2. Lies are commonly divided into three sorts, according to their ends: 1. There is *mendacium perniciosum*, a malitious or pernitious lye when it is hurtful to another, and so designed, as were the lies of those that bare witness against *Christ* and of *Ziba* against *Mephibosheth*. 2. There is *officiosum mendacium*, or an officious lye, when it is for a good end, such was the Midwives lye, *Exod.* 1.9. thus the denying of a thing to be, even when the granting of it would infer hurt and damage to another, is contrary to truth, and we ought not to do evil that good may come of it, and it overturneth the end for which speaking was appointed, when we declare a thing otherwayes then we know or think it to be; and as no man can lye for himself for his own safety, so can he not for anothers; thus to lye even for God is a fault, and accounted to be talking deceitfully and wickedly for him, when to keep off what we account dishonourable to him; we will assert that he may, or may not do such a thing, when yet the contrary is true, *Job.* 13.4.7. 3. There is *jocosum mendacium*, when it is for sport to make others laugh and be merry, which being sinful in it self can be no matter of lawful sport to make others laugh. 4. We may add on more, and that is *mendacium temerarium*, when men lye and have no end before them, but through inadvertency and customary loosness, speak otherwayes than the thing is, this is called the *way of lying*, *Psal.* 119.29. and is certainly sinful; as when they told *David* when *Ammon* was killed, *that all the kings sons were killed*, being too hasty in concluding before they had tryed.

3. Consider lyes or untruths, either in things *doctrinal*, or *in matters of fact*: In things *doctrinal*, so false Teachers and their followers are guilty, who teach and believe lies, so such Teachers are said, 1 *Tim.* 4.2. *to speak lyes*, and so when they foretell vain events, this is a high degree of leud lying on the Lord, to say he meaneth or sayeth another thing than ever he thought, or then ever came into his heart, and to pretend a commission from him when he giveth no such commission. In *matters of fact*, men are guilty when things are said to be done when they are not done, or otherwayes done, then they are done indeed.

4. W

4. We may consider this sin in mens practice, either in reference to God, so hypocrisie and unanswerableness to our profession is lying, *Psal.* 78. 30. and *Isa.* 29. 13. or we may consider it as betwixt man and man, which is more properly the scope here: Again we may consider the wronging a man three wayes, 1. By *False reports*, speaking what is indeed untruth; 2. By *Vain reports*, which tend to his shame; so *Deut.* 5. 20. This Command is repeated in these words, *Thou shalt not take up any witnesse*, as it is in the Original) *against thy Neighbour.* 3. When the reports are malicious, whether they be true or false, and intended for that end that our Neighbour may loose his good Name. Further, consider it in reference to the person guilty, either as he is, 1. the raiser or carrier of a tale, true or false, yet tending to the prejudice of his Neighbour; thus he is the maker of a lye: or 2. as he is a hearer or receiver of Tales, *Prov.* 17. 4. Thus he is to lying as a resetter is to theft, and would not men hear tales, few would carry them; whereas when men will hearken to lies; especially great men, all their servants ordinarily become wicked tale-bearers and whisperers: or, 3. as he is the sufferer (albeit he be not the venter (of a lying tale to passe on his Neighbour (so he loveth a lye, as it is *Revel.* 22. 8.) or but faintly purgeth him of it, but letteth it either lye on him, or possibly taketh it up and repeateth it again, which is condemned, *Psalm.* 15. 3. where a man that taketh up any evil report of his Neighbour, even when others possibly have laid it down, is looked upon as a person who shall never dwell with God: Thus one inventeth a lye, another venteth and uttereth it, and a third resetteth it like coyners, spreaders and resetters of false money; for, that one said such a thing, will not warrant our repeating of it again.

5. We may Consider wrongs done to our Neighbour by words, as unjust and without all ground, and so a lye is a *Calumny*, as was that of *Ziba*, made of his Master *Mephibosheth*: this is in latine *Calumnia*: or when their is ground, yet when they are spoken to his prejudice, this is *Convitium*, if especially in this they suffer for the truths sake; or if after repentance, former faults be cast up to a person, as if one should have called *Paul* a blasphemer, still, even after his conversion and repentance, of this was *Shimei* guilty by railing on *David*.

6. Both these sorts of lies or either spoken or received, and not afterward rejected, as *David* too hastily received that false report made of *Mephibosheth* by his Servant *Ziba*, and thinking it not unlikly, because the reporter made it seem to

so; did therefore conclude it was truth, and did not reject it afterwards; or when at first received, yet after upon better information it is rejected.

7. Again, this wronging of our neighbour by words is either of him when absent, and this is *backbyting*, which often is done under pretence of much respect (that the report may stick the faster) in such like words as these; *He is one I wish well, and should be loath to have him evil reported of, but this is too evident, this is the truth* &c. this is *susurrare*, to whisper. Or it is of him when present, so it is a *reproach* and *indignity*, or *upbraiding*.

8. Again, this *backbiting* and *reproaching* is either direct, so that men may easilie know we hate such persons, or it is indirect, granting somewhat to his commendation, and using such prefaces as in shew bear out much love, but are purposelie designed to make the wound given by the tongue the deeper, such persons are as *butter in their words*, but as *sharp swords in their hearts*, this is that *dissembling love* which *David* complaineth of.

9. Sometimes this reproaching and slandering of our neighbour is out of spleen against him, and is malicious; sometimes out of envy to raise and exalt ones self on the ruins of another (this is *gestari in famam proximi*) sometimes it is out of design, thereby to insinuate upon them whom we speak unto, as to signifie our freedom unto them, to please them, or praise them, by crying down another, that is to serve the itching humour of such who love the praise of others, when it may be we know no faults of those we speak to, yet never open our mouth to them of one of these, nor are we free with them anent them, if the things be true.

10. We may break this Command by speaking truth, 1. For an evil end, as *Doeg* did, *Psal.* 52. 2. By telling something that is truth out of revenge. 3. when it is done without discretion, so it shameth more than edifieth: Christs word is, *Matth.* 18. 15. *Tell him his fault betwixt thee and him alone*: and we on the contrarie make it an upcast to him, this certainlie is not right. 4. When it is minced, and all not told, which if told might alleviate, or construed & wrested to a wrong end, as did the witnesses who deponed against Christ.

11. We may break this Command, and fail in the extremitie of speaking too much good of, or to, our neighbour, as well as by speaking evil of him, if the good be not true; and here cometh in, 1. Excessive and rash praising and commending of one, 1. Beyond what is due, 2. Beyond what we do to others of as much worth, this is *respect of persons*, 3. Beyond what discreation alloweth, as when it may be hurtful to awaken envy in others, or pride in them

them who are thus praised? 2. Praising inordinately, that is
fore a mans face, or to gain his affection, and that possiblie m
than when he is absent and heareth not; much more is it to be bl
ed when spoken groundlesly, this is *flattery*, a most base evil, wh
es exceedinglie hurtful and prejudicial to humane Societies, yet e
ceeding delightful to the flattered. 3. We fail in this extremit
when our neighbour is justified or defended, or excused by t
more or lesse, when it should not be.

12. Under this sin forbidden in the Command, cometh in all
guiling speeches, whether it be by *equivocation*, when the thing
doubtfully and ambiguously expressed; or by *mental reservation*,
trick whereby the grossest lyes may be justified, and which is pl
ly averse of all truth in speaking, when the sentence is but half e
pressed; as suppose on should ask a Romish Priest, *Art thou a Pri*
and he should answer, *I am no Priest*; reserving this in his mind,
am no Priest of Baal: for by giving or expressing the answer so,
untruth and cheat is left upon the asker, and the answer so conce
ed doth not quadrat with the question as it ought to do, if a m
would evite lying.

13. This falshood may be considered with reference to things w
speak of, as in buying or selling, when we call a thing better or wo
than it is indeed, or then we think it to be; ah! how much lying
there every day this way with many.

14. Under this sin forbidden in this Command are comprehend
ed; 1. *railing*, 2. *whispering*, 3. *tale-bearing* (spoken of before,
4. the *tatling* of *busie bodies*, that know not how to insinuate them
selves with others, or pass time with them, but by telling some
tale of another; 4. *prevarication*, which is the sin of persons wh
are unconstant, whose words go not all alike, saying and unsaying
saying now this way, and then another way, of the same thi
their words clashing together, & they not consisting with themsel

15. Consider falshood or false-witnes bearing, as it inferr
breach of promise; which is forbidden, *Psal.* 15. 4. when one p
forneth not what he promiseth, or promiseth that which he inte
eth not to perform, which is deceit and falshood.

16. As we may sin in speaking against others, so we may in resp
of our selves many wayes: 1. When we give occasion to others
speak evil of us, 1 *Cor.* 6. 2 *Cor.* 6. 3, 2. When we are not careful to
tertain & maintain a good name, & by suitable wayes to wipe aw
what may marr the same: It is generallie observed, that while m
have a good name, they are desirous and careful to keep it, and
they have lost it, they grow careless of it; we ought not to be

equal of our raises more than of our lives or estates; for the loss of them incapacitateth us much to edifie others. 3. When we vainly boast of our selves, and set forth our own praise, that is, as if a man should eat too much *honey*. *Prov.* 25.27. 4. When we will not confess a fault, but either deny, excuse, or extenuate it; this *Joshua* exhorteth *Achan* to eschew. 5. When we say that things are worse with us than indeed they are, & deny, it may be even in reference to our spiritual condition, somewhat of Gods goodness to us, and so lye against the Holy Ghost. 6. When we are too ready to entertain good reports of our selves, and to be flattered, there is (if to any thing) an open door to this in us; and as the Heathen *Seneca* said, *Blanditiæ cum vitiis nostris placent*, so may it be ordinarilie seen that men will seemingly reject what they delight should be inflicted: there is in us so much self-love, that we think some way, that men in commending us, do what is their dutie, therefore we often think them good folk because they do so, and men that do not commend us, we respect them not, or but little, or at least less than we do others, because we think they are behind in a duty by not doing so and which is very sad, and much to be lamented; few things do lead us to love or hate commend or discommend (& that as we think not without ground) more than this, that men do love and commend, or not love and commend us. 7. We also may by with-holding a testimony to the truth & by not clearing of another, when it is in our power to do it, be guilty of this sin.

But especially is forbidden here publick *lying* and wronging of another *judicially*, either in his person name, or estate, and that. 1. By the *Judge*, when he passeth sentence, either rashly, before he heareth the matter, & searcheth it out, which *Job.* disclaimeth, asserting the contrary of himself, *Job.* 29. 16. or ignorantly, or perversly for corrupt ends, as being bribed to it, or otherways. 2. By the *Recorder*, writing grievous things, *Isa.* 10. 1. or making a clause in a decreet, sentence, or writ, more favourable to one, and more prejudicial to another than was intended. 3. By the *Witnesses*, who either conceal truth, or express it ambiguously, or refuse to testifie, or affirm what is not true. 4. By the *Advocate*, by undertaking to defend or pursue what rightfully he cannot, or by hideing from his Clyent that which he knows will prejudge his cause, or by denying it when he is asked about it, or by not bringing the best defences he hath. And as to the first of these about *Advocates*, it is to be regrated (as a great Divine in the neighbor Church hath most patheticallie, according to his station lately done) as a sad matter, that any known unrighteous Cause should have a professed Christian, in the face of a Christian Judicatory, to defend it, but incomparablie more sad, that almost every unjust cause should find a Patron, and that, no conscience [illegible]

ion should be more readie to do wrong, than some Lawyers to defend him for a (dear bought) fee! I speak not here of innocent mistakes in cases of great difficultie; nor yet of excusing a Cause in the main from unjust aggravations; but (saye that great man) where money will hire men to plead for injustice, and to use their wit to defraud the righteous, and to spoil his Cause, and vex him with layes for the advantage of their unrighteous Clyents; I would not have the conscience of such for all their gains, nor their account to make for all the world: God is the great Patron of innocence, & the pleader of every righteous Cause: and he that will be so bold as to plead against him, had need of a large fee to save him harmless. 5. By the *Accuser* or *Pursuer*, when unjustlie he seeketh what doth not belong unto him, or chargeth another with what he should not, or justlie cannot. 6. By the *Defender*, when he denyeth what he knowes, or inneeth it, &c. And by all of them, when busines is delayed or protracted through their respective accession to it, as well as when justice is more manifestlie wronged; this is the end of *Jethro's* advice to *Moses*, Exod. 18. 23. that the people may return home being quietly, & with all convenient diligence dispatched; which, to their great loss and prejudice many ways, the unnecessarie lengthening of processes obstructeth, and maketh Law and Lawyers, appointed for the ease and relief of the people, to be a grievous and vexatious burden to them; for which men in these stations & capacities will have much to answer to God, the righteous Judge of all the Earth, when they shall be arraigned before his terrible Tribunal, where there will be no need of leading witnesses to prove the guilt, since every mans conscience will be in place of a thousand witnesses, neither will the nimblest wit, the eloquentest tongue, the finest and smoothest pen of the most able *Lawyer, Judge, Advocate, Notary* or *Litigant* that shall be found guiltie there, be able to fetch himself fair off. O! then all the fig-leaves of their faireſt and most flourishing, but reallie frivolous pretences, wherewith they palliate themselves, will be instantly blown away by the breath of that Judges mouth, and so be utterlie unable to cover the shame of their nakedness in the manifold breaches of this Command; then the greatest stretches of Wit, and highest flights of Eloquence made use of to the prejudice of truth and justice, will be found & pronounced to be poor, sillie, and childish whiles, yea, very fooleries and bablings; after which, they will not speak again, but laying their hands on their mouthes, eternallie keep silence; It will therefore be the wisdom and advantage of the guiltie in time to make with it, and resolving to do so no more, to betake themselves for pardon of it, to that advocate with the Father, even Jesus the Son, who there sitlie pleadeth, & without all peradventure or

...tis of looking it, doth always carry the Cause he undertaketh on ...head.

In sum, that which in this command in its positive part is levelled at as the scope thereof, is the preserving & promoting of truth, honest simplicity & ingenuitie amongst men, a sincerely & cordially loving regard to the repute & good name of one another, & a sweet inward contentation, joyful satisfaction and complacency of heart therein, with a suitable love to, and care for our own good name.

THE TENTH COMMANDMENT.

EXOD. 20. Ver. 17. *Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbours.*

UNto all the other Commands the Lord hath subjoyned this, for mans humbling and deep abasement in his sight, and reacheth further in them all of them, being (as the words bear) not about any *new object*, (for it is concerning *wife, house*, &c.) but about a *new way* of acting in reference to that object, and condemning directly *sin*, not so condemned in any other of the foregoing five Commandments, so that it also seems to be added to the other as a more clear explication of that spiritual obedience that is required in all the rest.

In it we have to consider, 1. the act, 2. The object. The act is to covet, the Apostle expresseth it, *Rom. 7. 7. Thou shalt not lust*, which implyeth an inordinatenesse in the heart, as being dissatisfied with what it hath, & so the positive part is contentment & satisfaction with a mans own lot, *Heb. 13. 5. Let your conversation be without covetousnes, & be content with such things as ye have* so that whatsoever motion is inconsistent with contentment, and inordinately desireth or tendeth to a change of our condition, falleth in as condemned here. The object is instanced in some particulars generally set down, such as our *neighbours house, his wife*, then *his servants*, &c. under which as the general following cleareth (are comprehended all that concerneth him, his place and credit, or any thing that relateth to any of the former Commands. Thou shalt not grieve that he is well, nor aim at his hurt, nor be discontent that thy own lot secureth not so good. And as for the reason why this command is added its scope holdeth forth, which seemeth to be this, I not only require you (as if the Lord had said) not to steal from him, and not to let your mind run after coveting what is his, as in the eight Command, not only to abstain from Adulterie or determined Lust in the heart, as in the seventh Command, and not only the abstaining from [illegible]

life, as in the fifth Command, & or his name that way spoken of in the ninth Command, or wronging them that are in place and power. In such heart-lusts in us as are forbidden in the fifth Command; but require such holiness, that there be not any inordinate lust or motion entertained nor having a being in the heart, although it never get consent, but on the contrarie, that in reference to all these commands your carriage towards your neighbour, there be in you a full contentation with the lot that God hath carved out to you, without the least inordinate motion or inclination to the contrary, which may either be inconsistent with love to him, or with contentment and a right composure of spirit in your selves.

From this we may see that this Command is unreasonably & unjustly divided by *Papists* into two Commands, the one relating to our neighbours *house*, the other to his *wife*, & what followeth. For 1. This concupiscence or lust looketh not only to the seventh & eighth but to the fifth & sixth and ninth Commands, there being an inordinate affection towards thy neighbours life and honour, or estate also; and it is instanced in these two, because they are more observable & common. This then sheweth that God taketh in this whole inordinateness of the heart under one Command in reference to whatsoever object it be, otherwayes we behooved to say that either the Commands are defective, or that there is no such inordinateness to other objects of other Cōmands (which is absurd) for by the same reason we must multiply Cōmands for them also, which yet the adversaries themselves do not. 2. The Apostle *Rom.* 7. 7. comprehendeth inordinateness of heart towards whatsoever object it be in that command, *Thou shalt not lust*, which is, as *Thou shalt not desire his wife*, nothing *else what is thy Neighbours*. 3. The inverting the order which is here, in *Deut.* 5. 21. where the *wife* is put first, not the *house*, sheweth that the Command is one, otherways what is Ninth in the one would be Tenth in the other, & contrarilie, and so the order of the *ten words* (as they are called by the Lord) would be confounded. But the great thing we are mainly to inquire into, is the meaning of this command; in which Papists being loath to acknowledge corrupt nature to be so desperate as it is, & designing to maintain perfection of inherent righteousness and justification by works, do make this sin of Lust, forbidden in this Command, a verie general thing, and all of us ordinarily are apt to think light of this sin.

We would therefore say, 1. That we are to distinguish Concupiscence, & consider it as it is, 1. *Spiritual* in a renewed man, for there are motions and stirrings called *Lustings of the Spirit against the flesh*, *Gal.* 5. 17. 2. As it is partly natural to man to have such stirrings [illegible] as [illegible] the natural faculty & power of desiring, so

a man, desired meat & drink; and this being natural, was certainly in *Adam* before the fall; and as the will & understanding are not evil in themselves, so is not this: It is neither of these that this Command speaketh of. 2. There is a sinful Concupiscence, called *evil concupiscence*, *Col.* 3. 5. and *the lusting of the flesh against the Spirit*, it is this that is here spoken of, the inordinateness of that lust or concupiscibleness, or concupiscible power, turning aside out of its natural line to that which is evil; It is this which God forbiddeth in this Command, and setteth bounds to the desiring or concupiscible faculty.

2. We say there is a twofold consideration of this sinful concupiscence, 1. As it is in the sensual part onlie, and the inferiour faculties of the soul, as to *meat, drink, uncleanness, &c.* Or, 2. We may consider it as it reacheth further and riseth higher, having its seat in the heart and will, and running through the whole affections, yea, even the whole man; who in this respect is called *Flesh* in the Scripture, *Gal.* 5. 17. and there is Heresie and other evils attributed unto it, v. 19, 20, 21. which will not agree to the former, so *Rom.* 7. 23, 24. it is called the *Law of the members, and the body of death*, & hath a *wisdom*, *Rom.* 8. 7. that is *enmity against God*, corrupting all, and inclining & byassing wrong in every thing, so that a man because of it, hath not the right use of any faculty within him: This concupiscence, which is seated not onlie in the sensible, but in the rational part of the soul, is that which is intended here, which is the fountain and head-spring of all other evils; for *from the heart proceed evil thoughts, &c. Matth.* 15. 19. it is *the evil treasure of the heart*, *Matth.* 22. 25.

3. We may consider this lust, 1. As it is habitual, and is even in young ones, and in men when they are sleeping, when by their is not only an indisposition to good, but an inclination to evils it *lusteth against the spirit*, *Gal.* 5. 17; and is *enmity to the Law of God*, *Rom.* 8. 7. *and lusteth to envy*, *James* 4. 5. and *conceiveth sin*, *Jam.* 1. 15. this is the sad fruit and consequent in all men by nature of *Adams* first sin, and hath a disconformity to the law of God. & so is called *the flesh*, *Rom.* 7. 5. & the law of sin and death, *Rom.* 8 2. in the first respect, this sin is a *body* and a *person*, as it were, *an old man Rom.* 6 6. and in the other, it hath members in particular, to which it giveth laws, requiring obedience. 2. We may consider it as acting & stirring in its several degrees: And 1. we may say it stirreth habitually, like the raging sea, *Isa.* 57. *penult* and as grace tendeth to good, or as fire is of an heating nature, so is this lust still working as an habitual distortion, crook or bending, upon somewhat that should be straight, or as a defect in a legg, which possible kytheth not but when one walketh, yet there is still a defect; or rather it is a venom which is still following thus *Rom.* 7. 5. it is called *the motions*

The more actual stirrings of it are to be considered, either in the first risings, when they are either not adverted unto and without direct excitation, or actual & formal approbation, or as they are checked & rejected, as *Paul* did his, *Rom.* 7. 15. and 2 *Cor.* 12. 3. or as they are delighted in, though there be not a formal consent, yet such thing in the very mind is someway complyed with, as desireable and pursued after, this is called *morosa delectatio*; or as they are resolved on to be acted, and when men seek means and wayes how to get the sin committed, after that inwardly approving complacency & liking of the thing hath prevailed to engage the mind, to conquerish (for instance) such an estate unjustly, or to compass and accomplishing the act of filthiness with such a woman.

3. It may be considered in general, either as the thoughts are upon riches, or covetousness, or filthiness, without respect to any particular thing or person, or as they go out upon them in particulars.

4. We say we would put a difference betwixt tentations objectively injected by the Devil, as he did on our Lord Jesus, *Matth.* 4. 1. and lusts rising from an internal principle, which are most common, *Jam.* 1. 14. The first is not our sin of it self, except it be 1. entertained someway, or 2. not rejected, or 3. not weighting and grieving us for the ill scent it leaveth behind it; for we having such combustible matter within hardlie cometh a tentation in, even from without, but it fireth us, or rather we having the kendling within, the Devil cometh but to blow on it, & stirreth that which is in us, hence it cometh, that seldom there is a temptation assaulting, but some guiltiness remaineth, because there is not a full abhorrance of these abominable strangers that come into the heart.

5. This lust may be considered, either as it is in *natural men*, where its shape is, and so it is called *reigning sin & the dominion of sin*, it is yielding to sin to obey it in the lust thereof, to obey it willinglie, as a Servant doth his Master. *Rom.* 6. 12. 13. or as it is in the *renewed & regenerat*, so it is *indwelling sin*, without dominion, & indeavoured to be expelled, *a law in the Members*, and that continually is acting, but counteracted by a contrary lusting, *Rom.* 7. 23, 24.

Now let us clear, 1. What Concupiscence faileth in under this Command; and so 2. How this differeth from other Commands which are spiritual, and reach the heart also; 3. We may consider the sinfulness of this lust, and give some advertisements concerning it in its acting, stirring, &c.

1. Under this Command we take in habitual lust, even as it disposeth and inclineth to ill in the root of it, though not principally, yet consequently; because its streams and branches that do flow from, &c. [illegible] the fountain and root, are primarily understood

the reasons why it must be taken in here, are, 1. Because habitual Lust in the root is sin) for so it conceiveth sin, *Jam.* 1.14,15.) and if it be sin, it must be against some of these Commands, which are the substance and matter of the Covenant of Works, which prescribeth all dutie, and forbiddeth all sin 2. If this Law require absolute puritie, then that inclination must be condemned by it, but it requireth absolute puritie and exact holiness, even according to Gods Image; therefore that inclination inconsistent with it must be condemned here, seeing in the other Commandments, acts that are resolved and fullie consented to in the heart, are forbidden. 3. If the rise of this habitual Lust was by this Command condemned and forbidden to *Adam*, in looking to the fruit, and entertaining that motion, or the indisposing of himself by it to walk with God; or if this Command did forbid him his fall, and the binging upon himself that Lust; and when it was in him if it was a breach of this Command, then it is so to us also; but certainlie *Adam* was enjoyned by this Command to preserve himself free of the root of such evils, if the fruits themselves be evil, which is undenyable. 4. If this ill be *ἀνομία*, or a transgression of, or disconformitie to the Law, then it must belong to some Command reductivelie at least; but the former is certain, and it cannot so properly be reduced to any other Command as to this, therefore it is here condemned as sin. 5. If it lyeth in the heart, and giveth the first sinful rise to actual sins, then it must be forbidden in this Command (for as we now consider it, it preventeth determination, & may be where actual sin is not (but the former is truth, that it conceiveth other actual sins as the mother of them (as it is *Jam.* 1. 15.) therefore it must be forbidden here. 6. Add our blessed Lord Jesus in his utter want of, and freedom from, all corruption was conformed to the Law, and it was a part of his conformity to it, and to this Command rather than to any other, that the Devil had nothing in him, no, not so much as a *motus primo primus* (as they call it) to sin, nor any root from which it should spring.

If it be objected, 1. That this Lust is in men antecedentlie, not onlie to any formal will of their own, but to all power and abilitie to help it, or so much as not to will it, and so cannot be supposed to be forbidden to them.

Answ. 1. There are many things forbidden them, which now after the fall are not in their power to prevent. 2. This Law is to be looked on as given to man in his innocencie, which therefore required of him the keeping intire and undefaced the Image of God, according to which he was created; and now condemneth him for the want of it, the scope of the Law being to point out perfect holiness, without respect to a mans abilitie, or his present condition, [illegible] to his du-

for the performing of which, he got a power from God at first, but through voluntarie transgression of the Law lost it; and none will deny but if it be a sin to have such a polluted nature, the Law must require it to be otherways.

But 2. If it be said that it is *involuntary*. *Answ.* It is true it is not *de facto*, but voluntarie it is, as having its seat and rise in the will, as well as in other faculties, & therefore the will cannot be thought free.

3. If it be said that this sin is greater than any sin forbidden in any other of the Commands, therefore the Command forbidding it ought not to have been last.

Answ. In some respect it is greater, to wit, in its self, yet in respect of its palpableness and obviousness it is less; also this Command forbidding it presseth a further degree and step into all that goeth before, and therefore is well subjoyned.

2. We comprehend under this Command, all first motions rising from that habitual Lust, in reference to more compleat acts, although they be instantlie checked and choaked, and that whether they be in reference to particular objects, or whether they be vaging, unfixed motions of any Lust in it self sinful; and that whether there be a delectation or staying on that forbidden object or not, or consenting to it, or resolution to follow it or not, as is evident in *Paul*, Rom. 7. For, 1. Such motions are the births of a sinful mother, *habitual lust*: 2. They have sinful effects and tendencies, they are incitements to sins: 3. They are sinful in their nature as being disconform to the holy Law of God; and though they should prevent be strangled, yet it is supposed, that once they were: and if they were, they were either good or ill, if good, they should not have been strangled: if evil, then they had this inordinateness here forbidden, and that from our own hearts or inventions that gave them being; and therefore they must leave a guilt behind them. 4 Otherwayes these evils forbidden here, would not differ from the spiritual ills forbidden in other Commands that forbid *Lust with consent and delight*. 5. Our blessed Lord Jesus could be capable of none of these, and therefore the having of them must be unsuitable to his Image, who was like us in all things except sin. 6 *Paul's* assertion, *Rom. 7, 7.* that he had not known this sin of Lust but by the Law, maketh it evident that the Command speaketh of Lust not easily discernible (yea, that he himself discerned it not till he was renewed) and so it spoke of such Lusts as after regeneration, to his sense and feeling, abounded most: Now none can say there were either in him more resolutions to sin, or more delight in them than before, but a quicker sense of these sinful stirrings and irritations then he had formerlie.

3. We take in here *morosa delectatio*, or the entertaining of any

vagant Imaginations (as of honour, greatnesse, lust, pleasure, &c.) with delight, where the heart frameth such Romances, and pleaseth it self with meditating and feeding on them, which *Eccles.* 6. 9. is called the *wandering of the desire*, and in other places of Scripture, *the imagination of the heart of man* (which even nature it self may teach to be sinful) this properlie cometh in as a legg (to say so) or member and degree of this sin, and as an evidence of one actuallie discontented with his own lot (contentednes with which is the positive part of this Command) and is a whoring of the heart after vanitie, in a palpable degree, to satisfie it self in its phantasies & notions; and this is not only when the heart runneth upon sinfull objects, but also vain objects, which *David* hated, *Ps.* 119. 113. for this rolling & roving of heart is ever upon some other mans portion, at least upon what is not ours, & tendeth ever to the imagining of some thing which is not, as an addition to our good which supposeth discontent with what we have. 4. We take in here such Concupiscence, as though it approveth not unlawful means to prosecute its inordinate designs, yet it is too eager in the pursuit, and discontent when it falleth short: as for instance, when *Achab* would buy *Nabals* Vineyard and pay for it, or a man would marry such a woman lawfully, supposing she were free and there were consent of parties, *&c.* the one is not stealing, nor the other adultery, yet both of them suppose a discontent, when the desire of having is too eager, and when there is an inordinatenes in the affection or desire after it; as when one cometh thus peremptorilie to desire to have such a thing, or to wish that such a thing were, I would fain have this or that, O that this or that were, even as *David* longed for a drink of the Well of *Bethlehem*: In a word we take in all that is opposite to, or inconsistent with satisfaction in our own lot, and love to our Neighbour, under which this Command, as the rest is comprehended, *Rom.* 13. 9. even the least risings of any thing tending that way, or that inclineth to discontentment in our selves. It is true, every desire to have something added to our lot, or amended in it, is not to be condemned, but when it is inordinate; As, 1. When the thing is not needful; 2. When the desire is too eager; 3. When the thing too much affecteth, and even discontenteth till it be effected and done.

Now this being the scope and sum of this Command, it may be gathered of how broad and vast extent the breaches of it are: Is there one hour wherein there are not multitudes of these evil thoughts flowing, running, and roving through the heart? Ah! what discontents with providences, grudgings, vain wishings, *&c.* are there? and although all these, as they reflect on God, are against the first Command; yet as they imply discontentment in [illegible] lot

as they are risings of heart to evil (though wrestled against, and wherein the Spirit getteth the victory) they are against this Command; so that not only vain imaginations that are formed with delight, but even those that are scarce suffered to breath: yet having once a Being, are against this Command, and sinful: For, 1. They break a Law, and are disconformed to that which we should be: 2. In *Paul*, *Rom.* 7. (who yet gave not way to these) they are called *sin*, and *the body of death*: 3. He wrestleth against them, and cryeth out under them, desiring to be quit of them, *vers.* 24. now if they were only penal, such out-cries and complaints were not so like him, whom a complication of sherpest afflictions could never make once to *groan*; but this body of death made him to *cry out*: 4. They lust against, and oppose the Spirit, *Gal.* 5. 17. and so are against the Law of God, *Rom.* 7. and tend to obedience to the Law of Sin, and further the execution of its decrees: 5. These are of the nature of Original sin, and a branch growing of that root, and so what is born of *the flesh*, *is flesh*, the branch must be of the nature of the root, if the tree be corrupt, the fruit must be so; 6. These make way for other sins, and keep the door open for temptations to greater evils, and give the Devil access to blow up the fire: 7. They keep out many good motions, and obstruct many duties, and indispose for them: 8. They marr communion with God, who should have the all of the soul, heart and mind; and sure, if he had his due, there would be no place for these, as there will be none for them among the spirits of the just men made perfect: 9. These sinful risings in the heart are a great burthen to a tender walker, who groaneth under that habitual lightness and vanitie of his mind in the gaddings, whorings, and departings of it from God; for because of it he cannot get his whole delight uninterruptedly set on him, and though he delighteth in the Law of God after the *inner man*, yet he cannot win up to full conformity to it in his practice, or when he would and resolveth to do good, yet, (ere he wit as it were) ill is present with him, and his heart is away and on the pursuit of one foolish toy and vanity or another. 10. *Paul* speaking of these lustful stirrings of the heart, doth make it evident, *Rom.* 7. throughout the Chapter, that this Command speaketh of such Lusts which he had not known, except the Law had said *thou shalt not lust*. Now men naturally know that inward assent to sin, even before it be acted, is sinful; yea, *Paul* knew he had such things as these corrupt motions in him, but he knew not that they were sinfull, but from the Law, and that after the spiritual meaning was made known to him; and from this it is that such who are regenerate see more sin in themselves than ever they did while unregenerate, not simply, because they have more,

now having the Spirit, and a contrary principle within, they discern that to be sinful, which they took no notice of as such formerlie: 11. The frequency of this sin of inordinacy in the first stirrings and motions of the heart is no little aggravation of it; for what hour of a mans life, when waking, (yea, even when asleep, in dreaming a man may be guilty of it, as *Rivet* upon this Command acknowledgeth) or half an hour is free of it? Is ever the mind quiet? and doth it not often yield consent to these motions? and how few good purposes are often followed forth? Alace! but seldom: 12. The extent of it is great, one may sin this way in reference to all the Commands, yea to as many objects as his neighbour or himself hath things of which they have the possession; yea, to imaginations about things that have no being, nor, if may be, possibility of being, but are meer *Chimera's*. 13. The occasions of it and snairs to it are rife and frequent, nothing we see, but readily it doth, as fire, inflame this lust, so that we have need continually, as it were to cast water on it; yea, what thing is there that is in it self lovely and desireable we hear of or read of, that we are not ready inordinately to be stirred towards the desiring of it. 14. Its pretexts and cloaks to hide it self are many, and sometimes specious, so that men are seldom challenged for it, if it come not to the length of being consented to, or at least of a delectation; How often are there wishes in our mouths, and oftener in our hearts, that break this Commandment which we observe not? especially if they be for knowledge or some good thing in another, or some good thing done by another which commendeth him; for then, *O if we had it*! or, *O if we had done it*! is often the language of the heart, & so there is a secret discontent against our Neighbour, which often runneth to envy, or at least to a discontent that it is not so with us, and that we are behind in that: but especially in spiritual things we take liberty for these discontented wishes, also grudgings, that another is free and we are crossed, come in under the sin here forbidden; as also that which is spoken of, *Eccles.* 12. 12. *of much reading & making many books*, when one is desirous inordinately, either to have, or to make many books to vent his knowledge by, especially when it levelleth what others have done.

This inordinacie that is in the motions of the Heart, appeareth much, 1. In the beginnings and stirrings of passions and discontent which often never come abroad, but yet are deep breaches of this Command, either as marring that loving and kindly frame which we ought to carry towards others, or as inconsistent with that inward serenity and tranquillity that we should conserve in our selves, that dumpishness (which is ordinarily to be seen in passionate and discontented persons) [illegible] proceeding

from the yielding to some of their own passion or distemper.
2. It appeareth in bargains, as when we hear of a good bargain or good marriage which another hath gotten, or some good event or issue he hath had in such or such an undertaking, there is a secret grudge that we have not got it, or that we have not had such success.
3. That thoughtfulness & anxious carefulness which often is in bargains making, how they may be sure and most for our advantage, if we conceive especially pointed at here, there is a suitable carefulness, which simply, & in it self is consistent with lawful diligence, but this anxiety sinfully accompanieth it though our inordinacie in it.
4. It sheweth it self in those many ruings & repentings which often are after things are done, & wishings they had not been done; which are not simply sinful when there is reason for them, but as they are carking and inordinate, as for most part they are in us. We ought to grieve with after-grief & sorrowful sharp reflection for the sin of what we do in all these above said, and others such like: but it's repining against God, & his infinitely wise government, to grudge at dispensations, events, and consequents, which are meer providences.
5. This inordinacie of heart-motions doth much appear in the vexing after-thoughts of & reflections upon any thing we have done not so much because of its sinfulness, as because of its bringing shame upon us, or because of its unsuitableness to what our humour aimed at: & upon this account we are discontented, and have an inordinate and unsatisfied desire of having it otherwayes done, & so discontent is the proof and evidence of this Lust, discovering it where it is, for because our desire (though possiblie it be confused and for *any good* as it is *Psal.* 4.6.) is not fulfilled, therefore is heaviness & discontent, whereas if it were satisfied, there would be quietnesse.

So then we conceive this Command, as to its positive part, doth 1. Require love to our Neigbour, & complacency in his prosperous condition, & all such motions as are inconsistent with it, are here forbidden, though they never come to act, and being such as we would not have any others entertaining towards us. 2. *Contentment*, so that discontent, discouragement, fainting, heaviness, anxiety, disquietness & not resting satisfied with our own lot, which is forbidden, *Heb.* 13. 5. are condemned here. 3. A holy frame of heart, a delight in the Law of God, & conformity to it, *Rom.* 7. 22. Hence these motions are counted opposite to it which were in *Paul* (although he wrestled against them, as was said) & are the Imaginations of mens hearts, but the serenity and tranquil composure of the heart having every thing subject and subordinate to the Law of God, is called for here. 4. It requireth compleat conformity to the Law of God, and exact & perfect love to & delight in him. Thus this Command is broken,

there is no halting or any inconsistency with perfect love to him in his Law: that obedience is given to it when we put off the old man, and put on the new man created after God, Ephes. 4. 22. 24. and attain unto a stayed, composed, established, & fixed heart, so much commended in Scripture. For the difference of this Command from the former Commands, is not in the object, but in the act: lust, for determinate lust, for instance, looketh to the seventh Command, but here a sort of vagrant unsettledness in the thought that cannot be called adultery, as not partaking of that name, yet really it is lust, so forbidden and so also vain desirings upon other occasions come in here under the name of lust, are fruitful beginnings of sin, which is the point from whence I take up all, as we consider it in the three words, Thou shalt not lust. For had the Law but said thou shalt not, we should have had liberty to have permitted this and that, that it is something peculiar to this Command, that nothing comes under the Law thereof but what is before conversion known that the conscience doth testify an unlawfulness in it, but he knew not this narrow bounding of men to be intended in this Command. I cannot deny but the Apostle exceedingly limits himself in the words then you may take up the first three. That there is great sinfulness & inordinacie in folks hearts, even in the least things, which oftimes they take no notice of. That generally men in their pure condition are no more thoroughly humbled, guided by

3. That there is such an indwelling lust as this, which is powerful to pervert in the heart of the believer, & disincline to this Command will be as seriously aimed at by him, and he will be as much troubled and affected with the breach of it, as of any of the other Commands.

As to the first, I shall first interrogate you a few things: 1. How often is your mind stirring & reeling like the raging sea? 2. How often, or rather how seldom, can ye say that these motions and stirrings are conform to the Law of God, for consisting with pure love to God, & delight in him and in his Law? Are there not in your hearts wonderful swarms of vain imaginations that ye cannot give a reason for, and cannot tell how they come in, nor how they go out? which are all breaches of this Command. 3. How often do you take notice of them & are suitably affected with them? 2. For further conviction of the sinfulness of this, consider the extent of the Command. 1. A man by the breaking of this Command may be guilty of the breach of all the rest. 2. It's extensive, in respect of the occasions: a man hath no bridle to his eye will look to nothing but this lust will take occasion from it to sin, the hearing of such and such a thing, will by means of this work a desire to be at it, though the impossibility of doing it may [illegible] 3. It is extensive in respect of the command

and posture the heart is in, so that hardly can a person take a look of it, but he will finde this sin of inordinacie in the thoughts in it, or some plagues as affects following on it. 3. For yet further conviction, consider the greatnes of the sin, 1. In that it not only runneth after particular objects, the coveting whereof is against the other Commands, but forgeth and inventing objects in the brain, and so this Lust is broader than a man hath existent objects to it; when he desireth to be rich, but knoweth not how. 2. We may gather the greatnes of this sin, partly from the nature of it, called in Scripture, *enmity against God*, Rom. 8. 7. partly from the brute and product of it, called *the fruit of the flesh*; partly from the fruit that it bringeth forth, and that is *death*, it begetteth other sins, not only by inclining to drury, but by actual inclining and disposing to evils; so that when the Devil cometh to tempt, he hath no more to do but to blow up this fire of Lust that is within, and needeth not bring new fire to kindle it. Our scope in all this is to bring you to know that such a thing as this inordinate Lust is in you, and that it is exceeding sinful; Ye cannot deny but the Devil and Lust fighteth much with you as it did in regenerate and eminently holy *Paul*, and yet how is it that ye are so quiet, as if it were not in you at all? such of them as sensible souls as have rightly seen this, will loath themselves in mourning, because of it, most polluted and unclean, and will cry out, *O wretched we are vile!* [illegible]

For the second thing in the words, folks may be a long time ere they take up this sin, and generally men in nature do not know it: there are many vile sins in the heart that never were deliberate, nor yet fully consented to, when this sin is discovered to *Paul*, he getteth another sight of the nature of sin then he would have believed formerly he could have had; folks are rarely affected with *Original sin*, that thwarteth with, and is contrary to the Law of God, and feel themselves burthened with this *habitual lust*, that striveth even in Believers, because but renewed in part, and so it is but destroyed in part, and it is a great and gross mistake to think that grace altogether expelleth it here, and it is sometimes their guilt that they fret and are discouraged, not so much because of the sinfulnesse of the sin as that it should be in their lot; for it is one thing to be seriously wrestling against this Lust, and bemoaning it, and another thing to have a perplexednes about it: as when there is a fretting that such a thing is not better done, and yet no serious sorrow, because of the wrong doing of it simply, and in it self considered: and there is an inordinatenes where in the flesh prevaileth even in complaints of sin, and in desiring good: and so this Command regulateth our desires not only in reference to the object, but as to the way and manner of

As to the third thing in the words, that this Lust or Concupiscence is in the Believer (as we have just now said) it is unconfutably clear from what the Apostle affirmeth of himself, and mourneth bitterly bemoaneth in that Chapter: and from the universal experience of the Saints, so that we need say nothing more particularly of it then we have said: only it may be asked, if there be such a Concupiscence in the Believer, how doth it differ from that which is in Natural men? *Ans.* 1. Sin not only *dwelleth*, but *commandeth* & *reigneth* in the Natural man: But though Corruption dwel in the Believer, and may sometimes take him captive, yet he doth not with the consent of his soul yield to it. 2. A Natural man is wholly one, or if there be any warring or dissention, it is but one lust striving with another; the Believer is *twofold* (as they use to say) he hath two parties or sides, and when Corruption prevaileth, Grace will be saying, *O that it were otherways.* 3. The Believer discerneth his lusts far better now he did while unregenerate, and seeth them as so many evil spirits dancing and reeling within him. 4. This indwelling corruption is one of his greatest weights, yea, it is exceeding weighty, and his most grievous burthen, heavier not only than all outward afflictions, but even, in some respect, than actual transgressions, for he findeth that he is never sooner off his watch, but his evil inclination setteth on him; this is his exercise, this marreth his peace, and maketh him loath himself, when the world seeth nothing in his conversation reproveable. This did much more pinch and afflict *Paul* then his persecution, and maketh him cry out, *What shall I do, O wretched, O miserable man that I am, who shall deliver me from the body of this death?* All the outward afflictions and tribulations that he met with, drew never such a word from him: he could through grace, rejoyce, yea, glory in the midst of them: but this maketh him cry out of himself as miserable, it being indeed the thing, that in it self, and in the esteem of the Child of God, when at himself, maketh him beyond all things in the world look at himself as wretched and miserable, and if Faith in Christ were not kept up, the Believer in this case would despaire and give it over; but it is neither the Natural mans exercise, nor yet his burthen. 5. The Natural man hath not a spiritual sense to savour and relish the things of God, and as little inward feeling of his corruption that is opposite to the grace of God, but outward things are only, or most sweet to him: the Believer relisheth spiritual things, but remaining corruption marreth his satisfaction even in outward things, and the more he finds that he is satisfied with them, he is therefore the worse satisfied with himself: if he take a glut of satisfaction in them, with more pain he vomits it up again, and it troubleth his stomach, as it were, till he get it cast

…God's people get not leave to drink with full satisfaction of…things of the world, as Natural men do: for the Believer having…parties in him, Grace and Corruption, by both of which out of Heaven…he is continually; whatsoever entertains the one, can never content the other: but the Natural man having but only one party, and being wholly constituted of Corruption, he hath more delights, not only in sinful things, but also in worldly things than the Believer.

The scope of all is to discover your superficialness, and overlightness in examining your selves, to put you to be more serious in that necessary and useful exercise, and to teach you by what Command you should most examine your selves, even by this Tenth Command, as being that which will make the clearest and thoroughly search…discovery of your falseness to your selves, and will best ride mu…ches between you and hypocrites, to purge you in thankfulness to…knowledge, and with admiration of and adore the exceeding great good…ness of God, in providing and giving a Mediator on whom he hath…laid all those innumerable Iniquities of all his people, which would…have sunk them eternally under the unsupportable weight of them:…to let you see how absolutely necessary, how unspeakably useful…and delectable he is to sanctified eyes, and to deeply guilty sinners;…and withall to lead you to improve and make use of him for doing…them away; both as to their guilt and filth of them, which…God shall, for Christ's sake, be graciously pleased to do, will to…every believing soul a reason to say, and sing to the commendation…of his Grace: *Who is a God like unto thee that pardoneth iniquity…and passeth by the transgression of the remnant of his heritage? He…retaineth not his anger for ever, because he delighteth in mercy. He…will turn again, he will have compassion upon us, he will subdue our…iniquities, and thou wilt cast all their sins into the depths of the sea.*…*Unto him that loved us, and washed us from our sins in his own…blood, to him be glory and dominion for ever.* Amen.

FINIS.

AN ALPHABETICK TABLE

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way tend unto the Glory of God. And the sole use of all outward Religious Order and Profession is lost, where they are not applyed unto the Ingenerating and promoting of Holiness, or Evangelical Obedience in particular Persons. Wherefore if any Revival of the Power of Religion in the World may be yet hoped for; if any stop may be put unto the Fatal Declension, which it suffers under; the forming and restoring of the Principles of it in the Hearts and Consciences of such Persons, is the way whereby it must be attempted; from and by them must it be diffused into Families, and greater Societies: Here must all Reformation begin, or in the use of means suited thereunto. How this may be effected; we have one instance among many, purposed unto us in the ensuing Discourse.

The General and undoubted Reason of all sins and miscarriages amongst men, is the neglect of the Holy and Perfect Rule of Obedience, or of the Law of God, without a recourse unto a Diligent Conscientious Attendance thereunto, with out a due Sense of the Authority of God therein; and of the Account which they must shortly give of their regard unto it; there can be no just Expectation of the Reintroduction of the Power and Glory of Religion. And many wayes there are, whereby men are diverted from the due Consideration of, and holy complyance with this Rule.

First, False and Corrupt Interpretations of the Law, do countenance many in Various Lusts: and the neglect of Manifold Duties. The *Pharisees* of Old representing the Design and Sense of the *Law*, as regarding Outward Acts and Practices only, laid an Axe to the Root of all True Holiness and Religion in the Apostatizing Church of the *Jewes*. Under a pretence of establishing a false Legal Righteousness, they destroyed the true Righteousness of the Law. And these things go together alwayes. Those who plead for a Righteousness of their own, as it were by the Works of the Law, do constantly by False Glosses and Interpretations destroy the Spirituality, and all Animating principles of the Law it self. For, rightly to understand the Sense of the *Law*, and to seek to Righteousness by it: as it were by its Works, are altogether Inconsistent: wherefore, many men, partly by their Natural Blindness, are not able to discern the Spiritual Sense of the *Law*, and partly out of their Dislike of, & Enmity unto it, will not comply with the Light which is given unto them, they have sought by False Interpretations to Accommodate the *Law* it self unto their own Lust and Inclination. So evidently was it with the *pharisees* of Old. Nor are the present apprehensions of many about these things much different from theirs. Such Expositions of the *Law* are embraced, wherein there is

little Respect unto the Spiritual frame of the Heart, or the Internal Actings of the Adverse principles of Sin and Obedience? The Extent of the Commandement is also by many exceedingly straitned, nor will any thing scarcely be allowed to be Commanded or Forbidden in it, but what the Letter doth plainly express. And it is evident how such Apprehensions will insensibly weaken the Sense of a Necessity of Universal Mortification, and abate the Diligence of the mind in endeavouring after a renewed Spiritual Frame of Heart; by such means a Declension from all true Holiness and Piety will be effectually promoted. For, when men once begin to satisfie themselves in the outward Duties of Divine Worship and Righteousness, which if alone, are but a dead Carcass of Religion, they will not long abide in a Conscientious Observation even of them.

2. The separation of the Duties of the Law from the Grace of the Gospel, will have the like effect. For this will quickly issue in a pretence of Morality, set up its opposition unto true evangelical Obedience. And there is no way whereby the whole Rule of Duty can be rendred more ineffectual and useless unto the souls of men. For take away that Reconciliation which is made in Christ between the Law and the Gospel, and it will prove a killing Letter only. And so far as this imagination is gone about it quickly manifests it self in its Fruits. For every attempt of men against the Grace of God will issue in the ruine of morality among themselves.

Such Apprehensions as these in a coincidence with abounding temptations suited unto the Lusts of all sorts of men, cannot but promote the Interest and prevalency of Sin and Antichrist in the World. However manifest it is, that that is a great neglect and contempt of the holy Rule of obedience in the most, with great ignorance and mis-understanding of the design and sense of it in many. Wherefore an upright endeavour to Declare and Vindicate the Authority and meaning of it, as also to make Application of it unto the Consciences of professed Christians, to direct them in, and press them unto the constant performance of all Duties of obedience, cannot but be esteemed seasonable, and through the blessing of God may be singularly useful. So our Lord Jesus Christ himself observing the mischiefs that had befallen the Church by the false exposition of the Law obtruded on the people by the Pharisees, began his Prophetick Ministry in the vindication of it from their corrupting glosses, restoring its pristine Crown of purity and spirituality, as the Jews have yet a Tradition, that it shall be so in the dayes of the *Messiah*. And upon the same consideration it cannot be denied, but that the Endeavours of this worthy servant of Christ in the work of the Gospel, the Au-

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out of the ensuing Exposition of the Decalogue, is but seasonable and worthy of Acceptation. For as other endeavours also are required in all them on whom it is incumbent, to take care in their respective stations for the improvement of Holiness in the Church, & the obstruction of the progress of Sin, what in them lieth, so for the reasons before mentioned, that in this particular way is peculiarly seasonable and useful. And I am perswaded, that every pious, humble and unprejudiced Reader, will judge that much benefit may be obtained by his performance. Some may easily see how short that measure of Duties which they have prescribed unto themselves doth come, of what is indispencibly required of them, and others may take a plain prospect of that whole Scheme of Obedience in principles, matter, manner, and ends which they sincerely endeavour to come up unto. And sundry things there are which appear to me with a notable degree of Excellency in the whole discourse.

1. Plainness and perspicuity in teaching; seems to have been designed by the Authour throughout the whole Book. Hereby it is accommodated unto the meanest Capacities, which is the greatest excellency of Discourses of this nature as unto outward Form and Order. For, whereas its only end is to direct the Practice of all sorts of Christians, all Ornaments of Speech, every thing that divers from plainness, sobriety, and gravity, is impertinent thereunto. Wherefore as the things themselves treated of, are such, as the most wise, knowing, and learned among Believers ought to be exercised in continually: So, the way and manner of their Delivery or Declaration, is accommodated unto the Understanding and Capacity of the meanest of them that are so, that benefit may redound unto all.

2. In particular instances and cases relating to daily practice are so distinctly propoled, stated and determined, as that the whole is a compleat Christian, directory in our walking before God, in all duties of obedience; let the pious Reader single out any one duty or head of duties, to make his tryall upon, and if I greatly mistake not, he will discerne with what wisdom, and from what deep experience his plain directions are managed, and do proceed. As to give a particular instance, let him consider what he discovereth concerning publick Prayer, and the Miscarriages therein, which men are liable unto, pag. 73, 74, 75. or apply himself unto what he supposes himself more immediately concerned in, unaffected plainness, perspicuous brevity, with solidity of Judgement, will every where represent themselves unto him.

3. Adde hereunto, that constant respect which is had in the whole discourse unto the heart and inward principles of Obedience, with the contrary actings of the flesh, and temptations of all sorts. And

thereof is that these Discourses, (though delivered with all plain
ness of speech) will not be well understood by any, but those who
some measure have their senses exercised to discern both good & evil

In the whole a full testimony is given, not onely against the profli
gate lives of many called Christians, but that barren careless pro
fession also, which too many satisfie themselves withall; who prete
more unto the truth and power of Religion. And as those who
sincere in their obedience, may in the examination of themselves
by the rules here laid down, discern the decays which possibly th
have fallen under in this hour of temptation, which is come on t
face of the earth, to try them that dwell therein; so also may they
directed in their Christian course unto the glory of God, and the Com
fort of their own Souls: Which that all may be is the hearty desire of

Christian Reader,

Thy servant in the Work of
the LORD, *John Owen.*

To the CHRISTIAN READER.

The excellent and useful labours of this worthy Author, hath long since
obtained the best Epistle of Commendation, even that which the
Great Apostle *Paul* accounted so great a testimony, as made all
other Commendatory Epistles in his esteem, to appear superfluous; that I
mean mentioned by him, 2 *Cor.* 3. Where he tells the believing *Corinthi
ans*, that they *were his Epistle*; meaning that their conversion and the
graces wrought in them, by his Ministry, gave a sufficient witnesse to the
worth and dignity thereof; This Epistle of Commendation (I say) God
so eminently bestowed upon the Ministerial Endeavours of this holy
Man *Mr. DURHAM*, both in Presse and Pulpit; that the pu
fixing my Epistle of Commendation to this excellent Exposition of the
Decalogue, was judged by my self to be but an attempt, to make the Sun
appear more resplendent by the faint and feeble light of a Candle; But
since some are pleased to put an undeserved value upon my approbation
of this worthy undertaking, I could not but upon such an occasion figu
fie, that in my opinion, the ensuing Treatise in its design and tendency
to advance holinesse of Heart and Life, and withall is compiled with
that strength and clearnesse of judgement, and holy warmth of affection
as that by Gods blessing, it may preserve and reduce many in this sinful
Age from those Impieties that so abound therein, and may prove an ex
cellent Antidote against them, as by the good providence of God, it
was brought forth in a time contagious with them. In the hopeful expectati
on whereof, I commit thee and this worthy work to the blessing of G
boon, I am

LONDON. Thy faithful friend to se

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